

25¢

LIGUORIAN



Marriage and Money

Parents and the Parish

Parading Before the Lord

Teen-agers and the Priesthood

Divorced Catholics Tell Their Story

SEPTEMBER, 1956



YOU SHALL KNOW THE TRUTH,

AND THE TRUTH SHALL MAKE YOU FREE.



THE Liguorian

Editor:
M. J. Huber, C.SS.R.

Assistant Editor:
L. G. Miller, C.SS.R.

Associate Editors:
F. J. Connell, C.SS.R.,
S.T.D., LL.D.
D. F. Miller, C.SS.R.
E. Miller, C.SS.R.
T. E. Tobin, C.SS.R.
J. Schaefer, C.SS.R.
C. McEnniry, C.SS.R.
R. Miller, C.SS.R.
D. Corrigan, C.SS.R.
J. E. Doherty, C.SS.R.
F. M. Lee, C.SS.R.

Promotion:
H. Morin, C.SS.R.
C. A. Bodden, C.SS.R.

Subscription Manager:
J. Elworthy, C.SS.R.

•

Two Dollars per year
Canada & Foreign \$2.25

•

*Devoted to the
Unchangeable Principles
of Truth, Justice,
Democracy and Religion,
and to All That
Brings Happiness to
Human Beings*

•

Published Monthly by the Redemptorist Fathers and entered as second-class matter at the Post Office at Liguori, Mo., under the act of March 3, 1879. — Acceptance for mailing at special rates of postage provided for in section 1103, act of October 3, 1917. Authorized July 17, 1918. Published with ecclesiastical approval.



Contents for September, 1956

Marriage and Money	513
For non-Catholics Only	521
Faith Can Move Mountains	522
Steady Company-keeping in High School	526
Teen-agers and the Priesthood	527
Responsibilities of the Air Pilot	533
Divorced Catholics Tell Their Story	535
Home and School	542
The Mass Is the Life of the World	543
Parents and the Parish	546
Is Conjugal Abstinence Ever Obligatory?	550
Readers Retort	551
Parading Before the Lord	556
Okinawa Incident	561
For the Shut-in: A Job To Be Done	565
Pointed Paragraphs	566
Liguoriania: The Prayers of the Mass	569
Book Reviews	572
Lucid Intervals	576

VOLUME 44

NUMBER 9

THE LIGUORIAN IS INDEXED
IN THE CATHOLIC PERIODICAL INDEX

MARRIAGE

and

MONEY

Donald F. Miller, C.SS.R.

Since the root of all evil is money, it is to be expected that it will be the cause of many of the evils that afflict the modern home. Here is how such evils can be avoided.

IT IS a well known fact that problems about money are one of the major sources of friction, unhappiness and even failure in marriages today. Despite the fact that most Americans live in a land and an era of great prosperity, or perhaps because of that fact, greed has become a powerful factor in the lives of many, and in one form or another it contributes to the break-up of many a marriage.

The only way for a couple to offset the power of greed to hurt their marriage is to face beforehand some of the problems that are bound to arise over money, and to agree beforehand on certain principles that they will follow. There is nothing to prevent those who have been married for some time, and who have already

had squabbles over money, from starting over on the basis of the principles that will be set down here. But because it is always difficult to change established patterns of outlook and action, no matter how faulty, we repeat that the best time for a couple to agree on what they will do to avoid conflicts over money is *before they are married*.

Experience proves that there are eight major areas of potential disagreement between husbands and wives over the subject of money. Here they will be named; then the problems or conflicts to which they can give rise will be set down; then the principles on which couples should agree to act *before marriage* will be proposed.

1. MONEY BEFORE MARRIAGE

THE first problem about money that many couples have to face arises before they are married at all. It usually takes the form of this question:

Do we have enough money, or the prospect of sufficient income, to maintain a home of our own, or to live a decent married life?

The answer is relative, depending on such circumstances as whether the couple intends to live in a large city or a small town or in the country; whether the husband-to-be has proved himself to be reliable in holding down a fair job; whether there are savings to start with or not, etc. But these two clear extremes must be avoided.

The first is that of rushing into marriage with only the dimmest prospects of maintaining any kind of home. The girl is the one who must be especially concerned here. Unless she is well-off in her own name and willing to support with her estate a ne'er-do-well who wants to marry her, she should make sure that the man has solid, prudent prospects of being able to support her and whatever family God sends them.

This does not exclude confidence in God to provide for the future if the present looks favorable but not absolutely secure. It does exclude the folly of marrying a man who has nothing, earns little, spends wildly, and obviously will depend largely on his wife's income or his wife's folks after marriage.

THE other extreme is that of putting off marriage until the couple has saved enough money to step right into a life of luxury. This has been responsible for many a man's putting off marriage, after falling in love with a girl, for an unconscionable number of years. It is also responsible for the commission of many sins of impurity before marriage. It is a great injustice for a man to make his girl wait for several years to marry him just because he wants to build up a fortune before he gets married.

Principles (for girls): 1) Don't marry a man who is both penniless and shiftless. He will never support you. 2) Stop going with a man who wants five to ten years before marriage to build up a fortune. He will be more interested in his money than in you.

2. MONEY AND SECRECY

H EARTACHES and heartbreaks often result from selfish secrecy about money on the part of a husband or wife. The problem may be reduced to this question:

Is it proper or advisable for a man and woman to withhold from each other the facts about their financial standing and income, either before or after marriage?

The answer to this question should be obvious. Marriage is a complete partnership until death, in which wife and husband are to hold each other as dearer than all other persons in the world. If the man owns some lucrative property and has a few thousand dollars in bonds, and makes

\$100.00 or more a week at his job, and feels that he cannot trust the woman he wants to marry with full information about these assets, there is something wrong with his love for her, and shadows will soon darken their marriage. If the woman thinks it necessary to keep from the man who wants to marry her all knowledge of her personal possessions, she is lacking in the trust necessary for a happy marriage.

Similarly, after marriage, if the husband feels that he must not let his wife know how much money he makes, what raises he gets, what investments he secures, he is practicing a form of selfishness that is contrary to the spirit of partnership and true love that should characterize marriage. Yet this selfish secretiveness about money is too common a trait of husbands today. There are many wives who have not the slightest notion of how much income their husbands enjoy, and many husbands who use this secretiveness about their income to indulge themselves in many ways unknown to their wives.

Even when it comes to the making of wills, husbands and wives should let each other know just what they are doing with their estates, small or large.

IT GOES without saying that there should be no secretiveness about personal debts before or after marriage. In short, a full knowledge of both the liabilities and assets of each other is one of the essential things that should be shared between husbands and wives.

Principles (to be agreed on before marriage): 1) When we take each other "to have and to hold . . . for richer, for poorer," we shall have no secrets from each other about our personal financial affairs. 2) "Until death do us part," we shall keep each other informed about any personal income or possessions we receive. 3) Neither of us will ever contract a personal debt without first talking it over with the other and reaching an agreement.

3. MONEY AND HOME MANAGEMENT

IN general, American homes are run on the basis of this principle: the husband earns the money; the wife administers and manages the home. It sounds simple, but many problems arise from the various factors involved in the application of the principle. Most of these problems solve themselves when the big problem considered under No. 2 above has been averted, that is, the problem of secrecy. When both husband and wife know exactly what assets and how much income the partnership has, many disputes and arguments will be avoided. But two problems may yet arise.

1. Should the home be managed on the basis of a strict budget?

This question involves a wide variety of temperamental differences between people. Some men and women are so constituted that they like to do nothing with their money unless they have budgeted every expenditure beforehand. Others are inclined to worry about planning and

anticipating their disbursements. It is rare that two equally budget-minded people get together in a marriage.

In this, then, both self-discipline and compromise are absolutely necessary for both partners. The over-cautious, budget-minded husband must discipline himself not to demand the same rigorous accounting from his wife that he likes to do for himself; the carefree wife must discipline herself not to ignore basic budgeting principles. Both will have to compromise with their partner's outlook on pre-managing all expenditures that enter into running a home.

2. How much, if any, debt should be incurred in providing material things for a home?

Here again there are differences of temperament. There is the person who instinctively hates being in debt; who would rather deprive himself of quasi-necessities than go into debt for them. At the other extreme there is the person who, if not checked, would without a qualm fill his (or her) home with furnishings bought on the installment plan, and thus become overloaded with debts.

AGAIN, if two such different types, or any modification of the two types, come together in a marriage, there must be some compromise or the marriage will fail. In general, the less debt a married couple assumes, the better off they will be. At the same time there are figures established by domestic economists as to what proportion of family incomes can be allocated to paying off

debts without economic insecurity. The hater of debts must give in a little, and buy something on time now and then to please his partner. The carefree type must give in to some extent to a partner who hates debts, and go without at least some things that might be bought on the installment plan.

Principles: 1) We shall aim at living according to a pre-arranged budget, but never make the budget so important that failure to observe it will cause quarrels and rifts between us. 2) We shall try to avoid going into debt, but not to the extent of depriving each other of important conveniences when indebtedness thus incurred is not unreasonable.

4. MONEY AND CHILDREN

IT MAY be noted that this topic of possible dispute and disagreement between husbands and wives is often responsible for countless sins against marriage. Who has not heard the off-hand remark of husbands or wives in these days of plenty: "It costs too much to have more than one or two children; therefore we practice contraception."? The sad point is that so many who make the remark, and thus publicly admit to living their married lives in a constant state of mortal sin, have ample resources to take care of any children God might send them. Even without ample resources, poverty can never justify contraception.

At the same time, there is, as Pope Pius XII pointed out, a condition of poverty or lack of material means that makes lawful the use of rhythm

for the purpose of rendering unlikely the bringing of children into the world when there is meagre prospect of providing adequately for them. The difficult question is this:

By what standards can a married couple judge that poverty and financial insecurity render rhythm justifiable?

First of all, this should be stated: They are not to be condemned or disapproved, but are rather to be honored and applauded, who, though they do not have a great many material conveniences, do have a steady income and a great confidence in God, and on that basis accept a large family. They are on the side of the angels; they are usually much more happy than their affluent but small-family neighbors; and their trust in God never goes unrewarded.

However, it is not unreasonable for a couple who are quite deeply in debt, who, through economic recession or the catastrophe of illness, have little prospect of getting out of debt for some time, to agree to practice rhythm for a certain time, *provided they can do so without falling into sin.*

TO BE more specific, these norms may be followed: 1) Low-income husbands and wives may practice rhythm (always presuming they can do so without sinning during fertile periods of the wife) for some months up to a year or so after a child is born in order to space their children and their expenses reasonably. 2. Husbands and wives who

have, through extraordinary misfortunes, fallen deeply into debt and far behind in debt payments, may practice rhythm until they reach a point where these debt-payments can be kept up without excessive burden or deprivation. We do not say "until all debts are paid," because merely being in debt does not necessarily constitute poverty, surely not when the debts can be paid off on a regular schedule.

Principles: 1) We shall never use the lack of material things as a reason for committing sins of contraception. 2) We shall never permit the desire for luxuries or expensive but unnecessary conveniences to induce us either to commit sin, or to adopt the practice of rhythm for long periods of time. 3) If our economic situation becomes bad, we shall lay our situation before a trusted confessor or spiritual advisor, and follow his recommendations.

5. MONEY AND RELATIVES

QUARRELS over in-laws, especially over the use of money from or for in-laws, are too common in marriage. The possibility of such quarrels should be anticipated before marriage, and principles should be adopted that will avert them.

One danger is that either the husband or wife will remain so dependent on their family, through accepting things of material value from them, that the partner in marriage will feel or even be second best in their affections. Thus, if a married couple lives with the parents of either, there is always the danger that the parents

will wield more authority over their child than the child's partner in marriage. The same thing can happen when wealthy parents ply a married child with all sorts of expensive gifts and with large sums of personal spending money. In such cases, the partner of the pampered one usually ends up by being neglected, disregarded and hurt, instead of being cherished and loved above all others. There is nothing wrong in a married person's receiving gifts from parents, so long as they are entered at once into the marriage partnership and made to serve the happiness of both husband and wife.

The other causes of friction through relatives arises from the excessive desire of a husband or wife to help their poor relatives at the expense of the well-being of their partner. If a married couple is economically prosperous, both should be willing to help poor relatives on either side to a reasonable degree. But when they are still struggling, and in need of many things themselves, one of them should not make the other suffer by reason of secret or excessive donations to relatives. Charity is a wonderful virtue, and will always be rewarded, except when it is practiced at the expense of the stability and happiness of a marriage.

Principle: 1) We shall establish our home away from our relatives as soon as possible, always remembering that we owe our first love to each other, not to the family we leave to get married. 2) Whatever either of us receives as a gift will be received for

both, and at once made part of our partnership. 3) Whenever there is a question of helping a poor relative of either one of us, nothing will be done without consultation with each other, compromise if necessary, and final agreement.

6. MONEY AND RECREATION

IF THERE is no secrecy about income or assets between husband and wife, if there is at least a broad, reasonable attempt at budgeting on the part of both, if they are a genuine partnership as every married couple should be, there will be little trouble over expenditures for recreation, whether taken in common or by either one alone. These conditions, however, are not always fulfilled.

Thus there is the husband who thinks that, because he earns the money for the family, he has a perfect right to spend as much of it as he pleases on his own personal recreation. This is usually the husband who gives nothing to his wife for her personal recreation, sometimes nothing even for her personal needs. He gives her just barely enough, or not enough, to manage the home; never anything for herself. Meanwhile he has his expensive club membership; he wastes hours in taverns or cocktail lounges and spends huge sums on his drinking; and his wife cannot even buy a new hat or a new dress once in a while.

There is also the wife who, though her husband is generous and open-handed with the money he makes, does not keep up her part of the marriage bargain. She neglects her home

for television, movies and gadding about; she splurges on expensive gadgets and clothes; she demands that her husband hire servants to do her work even though they cannot be afforded.

To young people just getting married these may seem like exaggerated and impossible cases; yet they are a true and realistic description of what eventually happens to many a marriage. Such tragedies can be prevented only when both partners are willing from the start to sacrifice much of their personal desire for recreation to the success of their marriage.

Principles: 1) *For the husband:* a) I shall never lay claim to the spurious right to spend as much as I wish on my own personal recreation simply because I am the wage-earner of the family. b) I shall always recognize my wife's need of recreation and some personal spending money and grant her equal opportunities with those I shall expect for myself. 2) *For the wife:* a) I shall not neglect my home for my hobbies, nor spend excessively when my husband trusts me with money. b) I shall not resent my husband's reasonable personal expenditures, as I trust him not to resent mine. 3) *For both:* We shall try to enjoy as much of our leisure time together as we can, always leaving room for some personal hobbies and outlets to each other.

7. MONEY AND RELIGION

There will be little difficulty under this head if both persons who enter a marriage possess the same deep, spiritual appreciation of

religion, and the same religion, as a factor in the success of their marriage, and if their appreciation is maintained and increased as the years go by. With such a mutual appreciation they will come to ready agreement on how much of their income will be given to support their Church, and in response to the extraordinary appeals made in the name of religion.

However, when one partner to a marriage is weak in religion, or grows weak as the years pass, arguments can easily arise over contributions to religion and charity. The weak one listens to and incorporates in his (or her) thinking the anti-clerical slogans that are bandied about freely today: "Religion is a money-making racket." "All the priests want is your money." "The Church is too rich," etc.

Once one partner to a marriage takes a stand against the other's making even moderate contributions to religion according to their means, the marriage is already in a bad way. That is why it is important to thrash this matter out before marriage, and for both to agree on these *principles*:

1) We accept the basic rule that the Church we attend should be supported financially by us according to our means. 2) If one of us ever grows lax or weak in the practice of religion, we agree beforehand that that one will never object to or try to interfere with the other's wish to give reasonably to the support of the Church that still serves his (or her) spiritual needs.

8. MONEY AND JOBS

TWO questions often arise over the problem of breadwinning in a family. The first is this:

Does the wife have anything to say about the kind of job her husband takes to make a living for his family?

According to strict right, the answer is that she does not. It is his task to choose the kind of work he will do. It is the wife's task to encourage him in his work; to follow him if his job requires that he move from one city to another; to put all her effort into making as good a home for him as she can. It is not wrong for her to suggest, if it seems good to her, that he look for or take a better job than he has; it is very wrong for her to nag at him because he doesn't make enough money to suit her, or to whiningly try to persuade him to take up work to which he knows he is not suited or inclined.

The second question is this:

When is it right and proper for the wife to take a job to supplement the family income?

The general principle is this: Wives should not take jobs except under the pressure of great necessity, or when extraordinary reasons warrant it.

Great necessity is present when the husband is stricken with a lingering illness and cannot earn a living for the family. It is also present when in a depression the husband's income is absolutely insufficient to provide necessities for his family. It is not present merely because the wife would

like certain conveniences and luxuries which she cannot afford on her husband's income alone. It is far better for a wife to be at home taking care of a growing family without luxuries, than to be out working every day while her children are neglected. It is so necessary as to constitute a law when there are no other extraordinary reasons for her taking a job.

THREE are cases, however, in which, without great economic necessity it is not wrong for a wife to take a job outside the home. A wife who cannot have children by reason of sterility, and who can hold a job and at the same time keep up a decent home for her husband, might avoid the danger of idleness through a job. The same thing is sometimes true of a mother whose children have been raised and have left her home. The important point is that a wife must never avoid having a family, or evade the duty of raising her family properly for the sake of extra luxuries that can be acquired only by her taking a job.

Principles: 1) *For the husband:* I shall be the breadwinner of the family, and shall not expect my wife to neglect my home and children for the sake of extra income unless extraordinary circumstances indicate a real need. 2) *For the wife:* my job as a wife and mother will be to keep up a good home and raise our children properly; I shall never permit greed or selfishness to induce me to neglect these tasks for the sake of the extra income I could earn from a job outside the home.

FOR NON-CATHOLICS ONLY

Louis G. Miller, C.S.S.R.

OBJECTION: *The Catholic Church is supposed to be so strict about marriage, yet I know a Catholic married couple that broke up their marriage, and I heard they even got a divorce. How do you explain that?*

RESPONSE: As has been pointed out before in this column, it hardly seems fair to condemn the Catholic Church just because an individual Catholic is supposed to have done wrong. When the wrongdoing is certain, this only proves that the individual in question has misused his free will and disappointed the mother whom he should have loved and obeyed.

In regard to the present objection, one would have to know more about the specific case before passing judgment on the people involved. Did they break up their marriage and get a divorce without seeking advice from a priest? If so, they did wrong. Did they try to remarry after their separation and divorce? If so, they did doubly wrong, and by that fact cut themselves off from the sacraments.

The mere fact, however, that a separation took place does not necessarily imply an act of wrongdoing on both sides. The Catholic Church, indeed, recognizes the sanctity of the marriage bond and is most anxious to keep married couples

Divorced Catholics

together. That is why she obliges them to talk over their problems with a priest before there is any thought of separation.

BUT the Church realizes that exceptional cases can and do arise in which a separation is necessary. Such a case, for example, would be that in which a wife was in very real physical danger from a demented husband, or, to mention another, open and flagrant adultery on either side. The Church realizes too that it may be necessary for such a separation to be made legal, before a civil court, for the protection of the innocent party.

IN THE language of the civil courts, of course, such a legal separation would be termed a "divorce." It should be clearly understood, however, that in the eyes of the Catholic Church, such a "divorce" does not and cannot under any circumstances break a valid marriage bond. Neither party in the case is free to marry someone else, even though "legally separated" from each other. No power on earth, the Church feels, can break the marriage bond itself; Christ made this fact crystal clear for all succeeding generations, when He stated flatly that any man who, having put away his wife, married another, was guilty of adultery.

FAITH CAN MOVE MOUNTAINS

- There are still spiritual giants in our day
- — and sometimes they grow up in a hurry

FRANCIS M. LEE, C.S.S.R.

IT ALL began when an Irish pastor went out to build his church in the Mobile country. The faith is forking out down here along the Alabama back-roads, and the priests are told, "Go thou and build!" There is enough land, enough grown-ups, enough children, but will there ever be enough funds? So — "Go thou and build it thyself!"

They built it, this priest and his men. They built it when they came home tired from work; they built it all day long on Saturday, and they built it on their vacations; but finally, as in so many unsung communities around these United States, they did build it. Highway 45, out of Mobile. Church, school, hall, convent, rectory, and already the Augustine grasses grow and the azaleas toss in the southern breeze until every last scar of a too-eager bulldozer is softened away.

But this story has to do with the drawing-board days, with the

days of hope and not much else. Anyway, along came Fred. You might have called him the happy warrior type. A good robust pagan at six feet, six inches. Fred, with the delicate language and soft virtues of a shipyard worker, which he was, and a foreman at that. His wife was a Catholic, and they had five lassies, some quite young. *The Mrs.* wanted that school . . . UP!

Fred went over to get it up.

FOR weeks the work and the sweat went hand in hand, and then, for some reason known only to God and His happy warriors, Fred began to wander away from the rising schoolbuilding and to kibitz, of all things, the foundation construction of the sisters' convent chapel!

Except that Fred was not at all kibitzing. Early one Saturday morning, he caught the pastor in his rectory, and bellowed in his most confidential, self-effacing megaphonics:

"Father, the whole chapel is mine."

"Yours?" The pastor was doing his best.

"Well, you know. I want to build everything in it. Everything. Nobody else gets in on the job."

The pastor looked at the ship-worker's hands, useful for pushing freighters down a runway, not surgeon's hands. He looked at Fred again.

"It's yours."

"Thanks."

ACTUALLY, Fred had help. Of a sort. Not that he let anybody else inside the chapel, but there was nothing to keep the men from hanging in the windows and doors. They would knock off their own work and come over to Fred with suggestions.

"Fred, why are you nailing your overalls to that board?"

"The floor ends back there a little, Fred. That's the wall you are sanding now."

"Easy, Fred, easy. Watch the language. The sisters gotta pray in here."

"The Queen Mary will never make it in here, Fred. Maybe if you took one wall out. . . ."

It went on. And on. And on. Fred scowled and loved it. Then one day it was done.

The chapel is no bigger than your living room. For a floor, take nine hundred and eighty pieces of matched oak, each three feet long and an inch and a half wide. Few professionals would care even to begin such a project, but there

it is today, laid perfectly and polished as highly, literally, as the traffic will allow. For the altar and walls, you travelled into Mobile, pronto after a fire had ravaged the beautiful century-old cathedral. The pews were to be replaced, and you gathered up the old ones. Antique mellowed cypress. Work them down to their virgin grain and there is your altar, there are your walls. The planing and grooving is a steady challenge as your finger caresses the ancient wood, now brooding, now flashing its swamp yellows.

SO ON one goes, quiet at this labor of love. The candlesticks are quiet, too. They are teak, and as graceful as masculine hands and technique would allow. The kneelers, of pinewood, provide the lighter touch, and from off them we study the iron work around the altar. Black French lace, hand-wrought in his ship-yard. The sanctuary lamp holder stands apart, by itself, proud of its grace and the two hundred pieces of inlaid wood that give it strength and beauty.

However, this story is supposed to be about Fred, not his chapel, although the chapel was the beginning of Fred. It would be nice to intimate that he was struck and motivated by those final words, "Unless the Lord build the house, they that build it labor in vain." Fred probably never even heard of such words. Church and the Bible were not his long suit, not quite his strong point.

But something did happen during those long hours over his wood and iron. No one is ever really alone. If we could ever reach the mirthless subterranean of absolute aloneness, we would die of despair. Truly, no man is an island. In the blackest pit or deepest jungle, man finds God, or carves one — or whimpering pitifully in his hopelessness. And just a short time ago some atheistic Cornell students criticized Congress for opening with a prayer!

GOD offered Fred the faith and he took it; he took the doctrines from his pastor and went home to build a chapel in his heart, and this time the chapel was really all his. Just before his baptism, he phoned the big Irish priest for what he called a *special session*. The minutes read something like this:

"Now first of all, Father, we have to decide about the houseboat. You know I take it out every Friday night and come back Sunday night. That has been my life —fishing alone every weekend. The wife and five daughters all week, and they are wonderful. But a man's got to get away. At first I thought I could just come back Sunday for the last Mass, but I know me and I wouldn't fast that long, and I am never going to miss Holy Communion any Sunday as long as I live, and so—the houseboat goes. I'll sell it tomorrow to a fellow who has been after it for years. I'll just forget about fishing. Now what else? Oh, yeah,

the drinking. Well, we settled that and it stays settled."

(Note on happy warrior: we failed to remark earlier that our hero had almost broken up his family with his rather thorough drinking bouts. On the day before his daughter's marriage, some weeks before his baptism, Fred had taken thought as to what his girl would best like for a wedding gift. That night he made a quiet trip to the rectory. No young bride was ever happier the following morning when the shipyard foreman handed his daughter a pledge to give up all drinking for life, signed by himself and his pastor.)

And now enter Jack, the villain of the piece. Temporary villain. While Fred was making his way towards the good Lord, Jack was making good headway in just the opposite direction. He was a Catholic who had dropped everything Catholic. He and Fred had formed a strong friendship through their years together at the shipyards. What then, with the drinking out of his life, and the houseboat out of his life, and Christ very deep in his life, Fred began to cast a quite serious and protective eye toward his friend, the fallen-away. Finally he spoke to him about returning to the practice of his faith. And arrived at a blank wall. Whereupon the pains-taking chapel-builder took the bit in his mouth and went on his knees, no longer to beg Jack, but

to beg God. Fred had a long way to go.

HE WAS a healthy sight at the altar railing every Sunday morning, a giant of a man, devout and with a purpose. He was after a soul. The soul of his friend. Little did he guess the price. One day, at his doctor's office, he discovered the price, and the parishioners watched him pay it. Cancer. Pastor and people felt their hearts torn at as the pitiless disease destroyed this great one before their eyes.

Week by week, Sunday morning after Sunday morning, one could follow Fred down his tangentless course. The mighty oak began to bend before the blast.

The happy warrior waited to be the last one at the altar railing after a while, for he needed lots of help with his canes. The big Irish priest would give him Holy Communion and turn away quickly, remembering that Hercules of a long ago Saturday morning.

"Father, the whole chapel is mine."

There were not many Sundays after that. The canes were put away. There were just a lot of people trying to get into a hospital room where a man was steadfastly paying out the price for an immortal soul.

One morning Fred paid out all he had left and went home to God so he could get the job done in person.

Jack came to the funeral, wept, and didn't budge an inch toward his Creator. And he didn't budge any more some time later when his good mother went down the same path as Fred. Cancer, and its every rotten moment, was offered to God for her son. Jack wept and went his way.

1 1 1

SOMETIMES a missionary gets *in at the kill*. Somebody else had done all the work, and this time the work had been done by two cancer victims and a tireless priest.

It was the last morning of the parish mission. The pastor had almost finished the last railing of communicants. Strangely, Fred's wife was the last one in that line.

Not quite. Someone had risen from a back pew, and was clumsily stepping into the aisle. Jack had hoped to be lost in the first crowd at the railing, but perhaps he had let his mind wander too long on an old shipyard foreman, but he was on his way now, he was getting up there, and the Irish priest smiled as he waited.

•26•

God is not often the God of the spectacular. He works best through the commonplace. Cloudbursts are never as beneficial for the land as the steady gentle rain.

Pre-Marriage Clinic

Steady Company-keeping in High School

Leonard F. Hyland, C.S.S.R.

PROBLEM: From your answer to a problem in the Pre-Marriage Clinic of June, I gather that you propose to do away with all dating between boys and girls in high school, at least till they are 18. What kind of social life would that be for teenagers? No holiday dances, no homecoming dances, no parties, no proms. This would start the boys running around in gangs. Since they are not allowed to date girls, the immediate center of attention will be the gang, with violence and vandalism used to draw attention to themselves. Another thing: preventing high school students from dating will keep them socially retarded, and when they get to college they won't know how to act when they do start dating. I'm thankful that nobody stopped me from dating during my high school years.

SOLUTION: For the record let's repeat the principles involved in this matter, about which the one who wrote the above seems badly confused: 1) Steady company-keeping, that is, regular and frequent dates indulged in by the same boy with the same girl, is permissible only when both are free to marry, and in a position prudently to think of marrying within a reasonable time. 2) Attending an occasional party or prom or dance or show with a person of the other sex is not what is meant by steady company-keeping, so long as no regular and frequent dating with the same person is begun.

Now, in answer to the objections raised against these principles: 1) The objector says that if high school boys are not allowed to date regularly, they will form gangs and become hoodlums. This is nonsense, prob-

ably suggested by the fact that the newspapers are reporting so many instances of hoodlumism on the part of teen-agers. Has not the objector noticed how many of the teen-aged hoodlums have their steady girlfriends? Apparently steady company-keeping is not the thing that prevents vandalism among youngsters. Surely there are too many instances of violence and vandalism among high-school students, but there are thousands of decent teen-agers who neither keep steady company nor turn into thugs. They go about their business of getting a good education and they never make the newspapers.

2) The objector fears that boys and girls who don't date regularly in high school will turn out to be socially retarded and backward when they do start dating. This too is nonsense. The attraction between the sexes is so deep and fundamental an instinct that normal persons don't have to take any lessons to learn how to act on it. True, there are certain niceties and refinements of conduct that must be learned; but these are amply provided for by the very process of being educated and through the unavoidable contacts with persons of the other sex to which all growing youths are subjected.

IF A boy or girl of 16 can honestly and reasonably and conscientiously think of marrying within a couple of years, they may keep company as a necessary part of the preparation for marriage. If they have no intention of marrying for four or five years, or until they have completed a college education, they should not enter into steady company-keeping just "for the fun of it."

TEEN- AGERS

and

the Priesthood

*The priest walks through life alone.
So it must be since the whole
world is his home and all mankind
is his family.*

Ernest F. Miller, C.SS.R.

MANY teen-age boys are called to be priests. The priesthood is their *vocation*. It is the life that God wants them to follow. He does not want them to get married or to remain single in the world. He wants them to spend their lives in serving Him at the altar and in the confessional and at the bedside of the dying. St. John Bosco held that about one out of every six or seven boys had a vocation to be a priest.

Of course everybody knows that a vocation to the priesthood is not a sure thing until the bishop actually lays his hands upon a boy's head and ordains him. The call of the bishop is the final and convincing proof that God has given a boy a vocation.

This does not mean that God is not operating in the boy's mind and heart, laying the foundation for the vocation, long before the bishop even learns of the boy's existence. God very often begins to prepare boys for the priesthood when they are still in grade school. He puts in them a desire to say Mass and to preach sermons and to serve at the altar. Their mothers catch them in the act of "saying Mass;" a newspaper with a hole cut in the top is the vestment, and a dictionary is the missal.

SUCH boys, if they have all the other necessary qualities, are ready for the seminary when they finish the eighth grade. It is very unwise for them to put off going to the

seminary until they finish high school, as some boys are inclined to do. God may take their vocation away from them if they accept it only on their own terms.

However, if they do reach high school without having had the chance to enter the seminary, they should pray fervently and constantly, consult frequently with a priest of their choice and one in whom they can place their confidence, and avoid such worldly diversions and recreations as might destroy their aspiration of becoming a priest. And they should use every means possible to transfer to the seminary as soon as they can.

Some of the boys who are called by God to the priesthood do not seem to be the best material available. They make one wonder whether or not God was dozing up there in heaven when He drew up His list of candidates. He could have found much better timber for the great profession of the priesthood if only He had looked around a little more carefully. So we think. (Our thinking is not always deserving of a prize.)

For example. There are boys who have more dignity and brains and background in the sense of solid family connections, respectability and worldly possessions (which latter are not to be brushed off as though they had no significance or importance; worldly possessions make it possible for a boy to pay his way through college). Didn't God see these boys, that He should pass them up and let His choice fall on a lad who was the last of fourteen children in a family and

thus had little opportunity for any personal attention from his parents, and on another who never had a penny or a suit of clothes (that started out as his very own) to his name, and on a third who appeared to have no other interest in life beyond baseball and football and eating and having fun?

GOD'S ways are not the ways of man. And God does not pick out His priests the way Standard Oil picks out its young executives for the cracking of oil, or the way General Motors sets aside its promising engineers for the manufacture of automobiles. God has His own standards of judging who will make the kind of priest He wants. Well-born, brilliant, wealthy, even exceedingly pious and serious-minded boys by no means have a priority on the call. God's invitation generally goes to the boy of ordinary talent and middle-class family, the boy who likes to laugh and to be merry, the boy who plays just as hard as he prays, the boy who enjoys watching a good movie even as he enjoys waiting on the priest at the altar. Strange, is it not? But that's the way God operates.

In other words, God picks out boys who are perfectly normal and not boys who are so spiritual (even before they know how to spell the word) that they spend all night on their knees and who do not like sports because they are too rough and who would rather sing in the choir and attend a flower show than go fishing on a lake or attend a hockey game.

Is it normal for a boy (when he gets to be a certain age) to admire

and to like the pretty girl next door? It certainly is, without his having to fall in love with her and to spend all his time thinking about and going around with her. Would it be a sign that a boy had no vocation just because girls seemed like wonderful things to him? It certainly would not. Quite the contrary. Any boy who considers all girls ugly and crazy and not deserving of a second thought (or look) has no business becoming a priest. His wheels are not going round quite fast enough. Good priests need wheels that really spin.

IS IT normal for a boy to wish that he did not have to study so much? It is. Is it normal for a boy to fly off the handle once in awhile and even involve himself in a fight? It is. Is it normal for a boy occasionally to give his parents a bad time? It is. In spite of these things, this is the kind of boy whom not inseldom God singles out for the priesthood.

How does a boy know whether or not he has a vocation? What are the signs that he can take as clear evidence of the fact that someday the bishop is going to lay hands upon his head and make him one of the successors of the apostles? No bishop calls a boy unless the boy wants to be called. And no boy should present himself to the bishop unless he is convinced that the signs of a vocation are within and upon his soul. What are the signs?

The first indication of a vocation is the feeling of attraction that the boy has for the priesthood. The life of a priest appeals to him. He is

drawn to it, like a piece of steel being drawn to a magnet. There is a certain mysterious glamor about it, a glamor that is both natural and supernatural. The supernatural attraction shows itself in the desire that the boy has, even as a child, to imitate the priest in the sacred functions that are proper to a priest. The natural attraction shows itself in the desire that the boy has to be a good athlete, like his parish priest, or a famous chaplain-priest like Father Kapaun or Father Duffy.

THE kind of life a priest leads may not be at all as the imagination of the boy paints it. God permits this. God works through secondary causes. He does not cause the grain and the grass in the field to grow by the direct intervention of His power, as would be the case if He worked a miracle every year in order to make things grow. Rather He gives the grass and the grain the power to grow through the natural law of fertility that He put into all living things when He first created them. He gave them their start at growing in the beginning, and they've never stopped growing since.

So with a vocation to the priesthood. God allows the boy to be drawn to the priesthood by means of an idealized picture of the glamor and the adventure of the priesthood. If most boys realized the hardship and the sacrifice demanded by the priesthood, they would not persevere in their resolution to become priests. God keeps that picture from them until they have been hardened through prayer and the discipline of the semi-

nary so that they can behold their future life without faltering or fainting. God uses a bit of a trick to get boys into the seminary. Once He has them there, He builds them up mentally and morally to an acceptance of the great vocation that someday will be theirs.

OTHER indications of a vocation are these: sufficiently good health, at least fair talent, the consent of parents, the ability to pay the expenses that are connected with the long years of study necessary for the priest. In this regard, however, it happens generally that if a boy's parents cannot pay the seminary expenses, the parish priest or the seminary authorities see to it that the bills are taken care of. No deserving boy with the signs of a vocation upon him need ever fear that he will not be allowed to become a priest because he has not enough money to pay his way.

Furthermore, although the boy need not be long-faced and highly religious, as was said above, he should be a good boy — not a perfect boy, but a boy good enough to want to become better if such a thing be possible by the grace of God and through his own determined effort. And in the back of his mind there must be the right intention in wanting to become a priest, even though in the front of his mind there may be a very strong liking for the baseball diamond that is a part of the seminary grounds and for the train trip that he will have to take in order to get to the seminary.

A wrong intention would be a desire to become a priest for the pur-

BEND YOUR KNEES

One day, Dominic Savio, the saintly schoolboy, knelt down in the street when a priest carrying the Blessed Sacrament happened to pass by. Standing at attention beside Dominic was a neatly dressed soldier, who was afraid of soiling his uniform if he knelt on the ground.

The saintly little boy quietly spread his handkerchief where the soldier could kneel on it and whispered:

"Sir, it's more than a general passing."

And the soldier knelt.

pose of getting away from strict parents, the only door open to such freedom being the door of the seminary; or (if the boy is old enough to serve his country) to enter the seminary in order to escape being drafted into the army, or again, to begin studies for the priesthood because the life of the priest seems to be so much more comfortable and easy than the life of people who have to make their living in the world. The main motive that a boy must have in wanting to be a priest is that which is bound up in serving God and doing good for men.

Avocation to the priesthood is a very wonderful thing. In a sense it means becoming another Christ, for it means taking on the powers of Christ and doing the things that Christ did when He was here on earth.

Christ sat at the table at His last supper and changed bread and wine into His own Body and Blood. Then

He commanded the apostles, His first priests, to do the same thing. "Do this in memory of Me." In that moment Our Lord instituted the holy Eucharist.

Every day the priest obeys that command. He stands before the altar and cries out to God to come down from the heavens and take up His residence under the appearance of bread and wine. God obeys. The priest may be weak or sick or ignorant or even evil. It makes no difference. When he gives the command, Almighty God obeys. What an extraordinary power this is! No king, no dictator, no president ever possessed anything like it.

Christ forgave sinners. "Thy sins are forgiven thee. Go now and sin no more." Our Lord said these words many times to the sinners of His day. And He gave the same power to His priests. "Whose sins you shall forgive they are forgiven; and whose sins you shall retain they are retained."

The priest uses this power over and over again. Poor overladen sinners — adulterers, murderers, thieves, drunkards, criminals of every kind kneel before him in the confessional and receive through his absolution the forgiveness of God. How many people would there not be who would never go to heaven if it were not for the priest and the extraordinary power that he possesses.

Christ took care of the dying. When the thief, hanging on a cross at Our Lord's right side on that terrible Good Friday afternoon nineteen

hundred years ago, cried out for mercy and for help, Our Lord not only soothed and consoled him but even promised him heaven when at last his soul would enter eternity. This was only one case mentioned in the Bible of Our Lord's concern for those who were about to leave this life. There were many others.

THE priest acts in like manner. He also can promise the dying the happiness of heaven by means of the sacrament of extreme unction that he is empowered to administer. This sacrament is mentioned in the epistle of St. James in the Bible and consists in the anointing of the five senses of the dying person with consecrated oil. Only the priest has the power to anoint. In exercising this power he is again acting with the power of God.

The sacrament of extreme unction can take away mortal sin if the one receiving it has (or had before lapsing into unconsciousness) at least imperfect sorrow (imperfect sorrow is sorrow for sin based on the fear of God's punishments) for the offenses committed against God that are as yet unconfessed.

Only God knows how many souls have been sent off to heaven through the power given to the priest to administer the sacrament of extreme unction to those who are at the end of their journey here on earth. Truly the priest can be called an "other Christ" in view of the fact that his very vocation demands of him that he spend his life in doing the things that Christ did.

THE priesthood is not always an easy life. There are no office hours for the good priest. He is always on duty, day and night, winter and summer. He is the servant of the people, and they can call upon him to serve them with the saving sacraments in the middle of the night as well as during a driving blizzard or a devastating earthquake or a murderous battle in a war. He must sacrifice himself even to the risk of his life for his people. This is not easy.

Nor is it easy for him to go through life without a real home that he can call his own, without a wife to love him or children to carry on his name after he is gone. The priest walks through life alone. This must be because the truth of the matter is that the whole world is his home and all mankind constitutes his family. He cannot narrow down his affections to one small group in one small corner of the world lest all the rest of his family suffer.

But the rewards are worth the sacrifices. The priest is a happy man because he lives close to Christ, because he is spending the short years of his life on earth in the best possible way and because he knows that

at the end of the journey he will be met by the Master on the stairs that lead to heaven. What more can he want than that? And why shouldn't he be the happiest man in the world?

IF ANY boys reading these lines believe that they may have a vocation to the priesthood, let them investigate at once. How do they go about that? It is easy. They should present the matter to their confessor either in or out of the confessional. If it is decided after prayer and consultation that they actually do show the signs of a vocation, let them thank God that they have been called to so sublime and high a life. Let them not, however, take too much credit to themselves, laboring under the false impression that they are the ones doing all the "giving" and that God should be most grateful to them for their generosity.

If they listen carefully, this is what they will hear Our Lord say, "You have not chosen Me. I have chosen you." It is they who should be grateful. Behold how little they are giving God. Behold how much God is giving them. He is making them "other Christs." And so they shall remain for all eternity.

*

*

No Danger of Unemployed Nuns

Two nuns had accompanied a woman about to file a claim for unemployment compensation to a State Employment Office "just to observe the way things are done." A gentleman, Pat O'Hara by name, also in the claims line, rubbed his eyes and looked twice when he saw the nuns. It was too much for him.

"Glory be to God," he exclaimed. "Business must sure be bad. Even the Pope is laying them off."

Information

Problems of Professional People

The Responsibilities of the Air Pilot

WHAT are the chief moral responsibilities of an air pilot, especially when he is flying a plane with a large number of passengers?

This is a most appropriate question at the present day, when air travel is becoming so common and the number of planes and of commercial flights is increasing so rapidly. Every intelligent person must realize that the man who flies a plane has a grave responsibility to safeguard his own life and the lives of others from any carelessness on his part. It takes only a small act of neglect or "taking a chance" to bring sudden death to pilot, passengers and perhaps to persons on the ground.

The responsibility is even greater in the case of a pilot whose plane is carrying fifty or sixty passengers. The lives of all these persons are utterly dependent on him, and by one act of carelessness he could be as guilty as if he mowed them down with a machine gun. We are shocked whenever we read of a plane disaster in which many lives are lost. Usually, the cause of such accidents will never be fully known. Of course, such catastrophes are bound to occur, despite every precaution. But sometimes there is reason to believe that a tragic disaster was due to the fault of the man flying the plane.

THE first obligation of the pilot is to be perfectly sober when he is guiding a plane through the skies. We justly condemn the person who drives a car when he is under the influence of liquor. The

man who would fly a plane in the same condition would be immeasurably more blameworthy because the hazards would be much greater. This refers even to one who is only slightly affected by alcohol, so that his reflexes are only slightly impaired. A man who would fly a plane in that state, I believe, would be guilty of mortal sin.

The pilot who "shows off" by such stunts as skimming over the home of his girl friend sins gravely and could justly be given a long prison term. I am not speaking of the risks that a test-pilot may justly take in order to obtain some useful information about planes and aviation. But I am speaking about the shallow-brained individual who thinks it is a proof of courage to risk his own life and the lives of others without any justifying reason.

THE most exact concern for the technical perfection of the plane and for all the details of good aviation is also a grave responsibility of the pilot. Before leaving the ground he must assure himself that all the machinery is working properly, and if there is any reasonable doubt on this score, he should not take off. When in the air and when landing he must follow the procedures best calculated to provide for the safety of his passengers, even though they may involve delay or expense.

A pilot would do wrong if he undertook to fly a plane when he is greatly fatigued. For surely, it would be hazardous for a

pilot to doze or to fall asleep at the controls, as sometimes happens to the driver of a car. Hence, the conscientious pilot will regard it as a strict duty to have sufficient rest before starting out on a trip.

NA word, the air pilot must ever remember that he bears a grave responsibility for the safety of his own life and the lives of many fellow-creatures, and

that one day he must render to God an account of the way in which he has fulfilled his obligations. The people who ride in his plane entrust their lives to his care; he must show himself worthy of that trust by conscientiously giving his very best attention toward assuring them a safe trip.

Very Rev. Francis J. Connell,
C.S.S.R., S.T.D., LL.D.,
Catholic University of America

MAN OF MYSTERY

His name? I did not know it. And how he came to be with us, I can't remember any more. And where had he come from? He did not tell us. Suddenly he had appeared and then simply had been there. Snow was falling incessantly. At every turn of the street, the storm hit our faces with clouds of ice-needles. Christmas he had spent somewhere in a camp, still in our home-country but already homeless, expelled by an inhuman order in the middle of a merciless winter.

And then, all of a sudden, he was with us. He had nothing more than any of us: he carried a handbag and possessed only the clothes he wore, but he did not complain. On the contrary, with love and patience, he started talking to the ones that cursed. He suffered the same hunger as we and trotted along the street like we did, in the same trek, week after week.

Sometimes he would disappear and when he returned, he would have something edible which he distributed to the children. Once he even brought milk; and so saved my little sister from certain death.

One night, as we lay squeezed together and it became terribly cold, he gave his overcoat to my brother. Another day, the wind blew old Gerigk's hat into the river, and I saw how he smilingly offered his own hat to the old man.

Then, one icy morning, he lay before us in the snow, together with three others from our village: stiff, starved, frozen, dead. With shaking hands, nay with bleeding fingers, we dug a grave and bedded him there. Old Gerigk went through the handbag of the dead: a rosary, a breviary, a stole . . .

He was a priest!

In the icy cold the tears rolled down our faces and we prayed to the saintly priest that he might intercede for the remaining ones, for this flotsam of humanity, at the throne of the Father.

There he lies, somewhere between Vistula and Oder. Unknown his grave, the grave of a saint. His name? It was Herman Banker. Profession? He was a priest. Where from? I don't know. Where to? That I know exactly. . . .

Australian Voice of Fatima

Divorced Catholics

Tell Their Story

IN THE June issue of THE LIGUORIAN, we published a *Program for Divorced Catholics*. Its first purpose was to help those who have been divorced, either with or without guilt on their own part, to live a loyal Catholic life and to save their souls. Its second purpose was to correct false notions about divorced Catholics that have taken root in the minds of many other Catholics and to indicate how these latter can and should help divorced Catholics to live up to the obligations of their state.

In response to this article, many letters have been received from divorced Catholics, both men and women. Some of them offer wonderful encouragement and hope to those who have been the victims of broken marriages. For that reason we publish rather lengthy excerpts from these letters here.

1.

DEAR Father:

Ever since I began subscribing to THE LIGUORIAN five years ago, I have wanted to write and commend your staff for their forthright articles dealing with the moral problems of

Catholics. Now your feature article, *Program for Divorced Catholics*, by Father Donald Miller, prompts me to do so at once. I can prove that he is right in everything he says, and I want to tell you why.

I am a divorced Catholic. I married a Catholic girl and was converted about seven months after my marriage. Shortly after that I realized that my wife was not practicing her religion. I immediately began to storm heaven with prayers for a change in her attitude.

Suffice it to say that about a year later she abandoned her marriage, obtained a civil divorce and later eloped to Las Vegas, where she "married" a divorced man. She had no moral justification for her action, and this fact shows how a born, baptized Catholic can get mixed up, resist God's grace and do things that seem almost unbelievable, especially in view of my own conversion at the age of twenty-seven, shortly after our valid Catholic marriage.

Investigations were made by the marriage tribunal, but to no avail. I, the "innocent" person, was left like a car without wheels and had to face

the necessity of living the rest of my life in the single state.

SEVERAL retreats and your fine, directive moral articles, plus daily reception of Holy Communion, convinced me that it was evidently God's will that He grant me the grace of conversion to the true faith through the instrumentality of a non-practicing Catholic woman. It had, of course, been necessary for me to expose myself to the teachings of the Catholic Church through the instructions I took prior to marriage. That brief indoctrination and Cardinal Gibbons' book, *Faith of Our Fathers*, made me desire to learn more and led eventually to full intellectual conviction on my part.

•

Seven years have now passed and I am still most grateful for my conversion. I became active in my parish Legion of Mary, and I do a great deal of spiritual reading and give talks on lay Catholic action whenever called upon. By making two retreats a year, I am able to take non-Catholics and fallen-away Catholics with me, and such activity has resulted in the conversion of one and the return to the sacraments of another.

I know from concrete experience that everything in your *Program for Divorced Catholics* is workable. I figure that God was exceptionally good to me to send me a difficult cross so soon after I embraced the true faith. I had never bargained on it being necessary for me to live a celibate life but that is what God willed.

IF ANY of your readers have been the victims of a situation like mine, I plead with them to read all they can on the spiritual life (especially the works of St. Alphonsus Liguori), have a regular confessor, pray much and go to Mass and Communion daily. This has been my program and by the grace of God it is keeping me happy and in the state of grace.

Though I have lost the affection of my own family, all of whom are extremely prejudiced against the Catholic faith, and the opportunity to have human love and children of my own, I am convinced that this is what God has specifically willed for me.

In cooperating with God, I have never felt deserted, nor do I feel that I got the raw end of the deal in becoming a Catholic. In fact, I can say that I have never known an unhappy moment or lonely period since my conversion, except when I fell into mortal sin. Then there was always the confessional where I could ask God's pardon and be received back into His love.

Sure, life is hard for one like myself but we all have some big problem. Each of us must accept the cross if we are to be united with Jesus Christ crucified. It is the thought of heaven that alone can make the cross easy to bear.

R. C. K.

2.

DEAR Fathers:

May God bless you for the long-needed article, *Program for Divorced Catholics*. I am a divorced wife, and

I am privileged to know by experience the truths about which you have written.

Divorce, at its best, is a completely unhappy and demoralizing state to face. It has the power to sap a human being of all physical, mental and moral strength. It almost always leaves both persons with, as you said, a terrible sense of guilt, of failure, followed by absolute frustration.

And, alas, in this sorry situation, the divorced person will always meet some people (even some Catholics) who offer the advice that "she go places and meet people and find somebody who will help her forget." I doubt that there is any divorced Catholic who has not been given this immoral advice.

BUT, thanks to God, it is always possible for the divorced person to find real friends who will tell her that there is only one possible cure for what ails her — Holy Mass and frequent Holy Communion. The best doctor in the world for the divorced person is the priest-confessor, who will understand the battle she must fight and help her to win it. He will see to it that, besides Mass and Holy Communion, she will cling to the Blessed Mother. This combination is unbeatable.

It is never easy to win this battle against loneliness, but I think I can speak for every divorced person who is winning the battle when I say that there is a great sense of accomplishment and peace in knowing that you have something this big to offer to God.

I think, too, that one of the greatest joys a divorced person can know is that of being able, through experience, to help a friend or loved one avoid the unhappy lot of divorce. God gave me the wonderful grace of being able to help two friends to save their marriage by avoiding the mistakes made by my husband and myself.

The life of a divorced person must be a good life, with much prayer and frequent meditation. She must receive the sacraments often, daily if possible. She must be very much aware of Our Blessed Mother and her power to help her lonely children and say her rosary every day. Above all, she must keep busy, busy. Idleness inevitably leads to trouble.

AS IN so many things, I am sure there were cynics who laughed at your article, saying, "what could you know about this problem, you who have never known the loneliness and shame of divorce." I have known them, and I agree with you 100 per cent from personal experience.

I have been criticized and condemned by several "devout" Catholics, who have gone so far as to inform me that it was a sacrilege for me to receive the sacraments because I was divorced. One girl made the statement in my presence (not knowing that I was a divorcee) that divorced Catholics should be banned from ever even going to church. How I wish your article could reach all such misguided people!

Mrs. N. N.

3.

DEAR Fathers:

Thank you very much for the article, *Program for Divorced Catholics*. After a married life of fifteen years, my husband left his family for another woman. This happened five years ago when I was 38, and my three children were aged six, three and one. My husband was like a madman, so I talked to my parish priest, and permission was obtained for my applying for a divorce, separate maintenance and custody of the children.

The children and I moved into my mother's home and I went to business college. A year later I got a good office job. I have never taken off my wedding ring. I knew that I still had a husband, though I was not living with him. My friends would say: "Why do you wear your wedding ring? You will never get dates with that on your finger." I always answered that wearing the ring makes it clear to everybody that I am not available for dates, and that I know I cannot marry and may not have dates as long as my husband is alive.

SOME admired me for my stand; others said I was a fool. One friend actually told me that, because I was divorced, I did not belong to the Church any more. I answered that, as long as I did not intend to attempt marriage and did not take up company-keeping, I had as much right to the sacraments as anyone.

Following the program you outlined, I have found that I can be very happy. The three children and I receive Holy Communion together very

often; they all attend Catholic schools; and my job takes care of most of our needs. Even my husband, when he calls on the children now and then, seems to have greater respect for me than he did when we were living together, and he does not seem to be too happy with his new partner. We all pray that he will be able to return to the sacraments some day.

Mrs. N. N.

4.

DEAR Fathers:

I am a divorced Catholic. May I say "Thank you," for the article on divorced Catholics. What a relief finally to read an article that gets to the point and doesn't stop with the mere admonition, "Thou mayest not marry. Amen." I wonder how many practicing Catholics realize they are just as lacking in understanding as non-Catholics are? It is logical enough that non-Catholics can't see the harm in divorce, and do urge Catholics to get in step with the modern attitudes. But it is amazing that so many Catholics use the same arguments. ("Your children need a normal home-life," etc., etc.) In fact, as you pointed out, Catholics go to extremes, thinking either that *all* divorced Catholics are excommunicated or bending over backwards to shove the divorcee into another marriage.

ONE trouble is that the average parish church has no place for a divorced woman in the social activities, because usually the woman must work, and the evening recreational

groups are for couples. I don't think you can stress too much, even if you had a monthly article, that the divorced Catholic simply *can't* take that first step, such as a casual cocktail date. Loneliness, self-pity, coupled with public opinion, make almost any man more than attractive, and if he has a good job, the idea of being a housewife and full-time mother becomes overwhelmingly tempting. And the divorced Catholic shouldn't depend on weekly Mass; he or she needs extraordinary graces for his or her state in life, and daily Mass if possible, replenishes that grace for the day ahead.

As for the arguments about half-orphaned children missing a lot in their lives, the extra prayer or effort on the part of the parent, especially the working mother, will provide more security and love in their lives than another marriage ever will. Surely the sacrifice on the part of the parent will go unnoticed by smaller children, but in years to come the example can't help but affect their lives.

I don't know why I'm telling you all the things you already know, except perhaps that the fact it *can be done* might help someone else. So many people feel that the clergy just doesn't know the problem, so if anyone upbraids you for the article written "from an ivory tower," you can tell them there are people who can live through it. This sounds like I'm trying to polish my halo; believe me, I know that my help has come from the prayers of priests and sisters and other friends that I'm privileged to have plugging for me.

N. N.

5.

FOR another type of reaction to the "Program for Divorced Catholics," we print the following letter as it came to us, with a few comments at the end.

Dear Sirs:

I found your article, *Program for Divorced Catholics* very interesting, since I am roughly in that category. I married a girl, who, to all outward appearances was a pillar of virtue. The marriage was desperately unhappy almost from the start; though I realize and admit that most of the fault was mine. She finally left me, started living with another man and eventually got a divorce.

I have now remarried and my second marriage is all that my first was not. Naturally I was determined not to make the same mistakes over again. More important, my second wife is a girl of rare moral strength and inner beauty, a person of real character, attributes my first wife lacked to a remarkable degree. My second marriage is successful beyond belief; few couples achieve the perfect harmony of understanding and the love which we have found.

MY point is this: While I deplore divorce, utterly and completely, with the feeling that only a divorced person can have, I cannot agree with your article. Why should a person be denied the happiness of having a family of his own, of creating something worthwhile from this life? Surely God cannot be so narrow as this. But some people would have

us believe He is. Therefore I denounce your viewpoint of divorced people as being unrealistic, unnatural, unpractical and cruel. You have not made the punishment fit the crime. I feel sure that God, in His infinite wisdom, will judge each person individually, and will not cause a blanket law to deal with all persons who have committed some misdemeanor.

There is a crying need for the Church to reappraise some of its impossible statutes.

J. J. C.

The one important thing that God wants every man to do with his life is to use it in such a way that he will win an everlasting heaven. God laid down the rules for fulfilling this plan. One of the rules is that a second marriage after divorce from a valid, sacramental, consummated Christian marriage is absolutely forbidden. It was God, not man, Who called such marriages adulterous. It was God who inspired St. Paul to say that no adulterer shall have any part in the kingdom of God.

The writer of the above letter is perhaps 30 to 40 years old; the Catholic Church is over 1900 years old and has never in all that time compromised God's teaching that second marriages after divorce are sinful. The writer of the above letter may live, 20, 30 or 50 years longer, but the Church will last 10,000 years if God permits the world to last that long, and will never stop preaching the word of Christ that remarriage after divorce will deprive people of heaven and condemn them to hell if they do not repent and reform before death.

God doesn't change; the Church doesn't change; the eternal law for man doesn't change. We implore the writer of this last letter to read the letters that precede his, and to reflect on whether the temporary "happiness" he has achieved through his second marriage is worthy to be compared with the assurance of everlasting happiness possessed by those who remain loyal to God, even after a broken marriage.

6.

Here is one more letter on the same subject from an angle different from any of the above.

DEAR Sirs:

I cannot help but wonder just exactly what one is supposed to do to solve the problem which you have so delicately posed but not precisely answered.

I am divorced, remarried, have a lovely wife who is devoted to me, dependent on me and would be utterly forsaken (not to mention heartbroken through no fault of her own) should I leave her. She too has been married and divorced; we are both Protestants, of course. She is, I must emphasize, a very sweet and good girl.

Now, at last and too late, I am convinced that Catholicism is true for me; intellectually, emotionally, esthetically, psychologically, physically, sacramentally, spiritually and otherwise . . . but, I am barred by an iron curtain; I cannot enter the charmed (but closed) circle of the Church . . . the same Church which makes so much over Christ's state-

ment to the effect of there being so much joy in heaven over the salvation of one lost (black?) sheep . . . bringing in the lost ones, etc., etc. . . . Well, this sinner wants to come into the Church, heart and soul, but the doors are closed to me. *I am not allowed* to belong to the Church of Christ. I must stay outside of the marriage feast and only look in. Now —my questions are: (a) is the explanation somewhat glibly that I will have to desert my "partner," as you say, and possibly ruin her life? . . . this fine girl who loves me and whom I love? . . . before I, too, am able to join the banquet of the select, the elite of God (believe me, I do not intend to sound sarcastic, or even facetious) . . . and (b) how much of a Catholic *can* I be, insofar as attending Mass, taking part in ecclesiastical activities, etc., if any degree at all . . . and (c) just what is your opinion on this or the considered judgment of the Church? Please do not quote Jesus on this as I know the Scripture; I also know development and/or evolution of the Church policy over the centuries, (perhaps flexibility or deviation, is too strong a word). *What, in your opinion, would God want me to do?* I want to enter the Church. I want to pray in the Church. I want to be a Catholic. Would you be so kind as to comment on my situation . . . and to pray for me?

N.N.

With all our hearts we wish we could answer this plea with an easy solution. However, we can only beg that its author will reflect long and

deeply on three principles that have a bearing on his problem: 1) that the truth in religion is the most important and blessed thing in the world to find; 2) that God provided adequate grace for every soul to do what is necessary for his salvation; 3) that the true religion of Christ is a religion of the cross, without which it would be a sham.

On the practical side: A priest should be approached and given the full facts about the previous marriages that have a bearing on this case. Especially the question of whether those involved in the first marriages were validly baptized should be explored. That is because unbaptized persons come under special rules according to which, in certain circumstances, their marriages can be dissolved by the Church.

Also, a man with deep convictions such as those represented by this letter, might ponder whether he could not present himself to the authorities of the Church for approval of a brother-sister arrangement. Not an easy prospect, we realize, nor one easily approved by the Church, yet certainly deserving of consideration by a man so deeply convinced of his need of the Church and her sacraments and her way to heaven.

★ ★ ★

When in trouble the philosopher says: "Let us see."

The saint says: "Let us pray."

Irish Digest

Paths of great men are strewn with the things they have learned to do without.

► POINTS of FRICTION

Louis G. Miller, C.S.S.R.

Home and School

IT IS a truism to state that oftentimes parents and schoolteachers do not see eye to eye in regard to the education of the children under their mutual care. In former years, perhaps, more so than nowadays, there was frequent friction, because each side had little understanding of the other. The monthly report card, signed by the teacher, was about the only tangible evidence parents had that their children were in regular attendance at classes. This lack of liaison inevitably led to friction; children were able to play off school against the home, with a resulting loss of prestige for both.

Parent-Teacher Associations and other similar groups have largely remedied the situation, and parents are being brought increasingly into the orbit of school activities, where they can understand at first hand the aims of the teachers, and *how well their children are progressing under the educational regime*. Thus in the *home they are in a position to give needed stimulus to their offspring*.

HUMAN nature being what it is, however, the parent-teacher relationship can still give rise to disagreement and friction. It may be due to parents who

are too possessive of their children, and who fiercely resent any kind of disciplinary action towards them, even when most obviously needed. It may be due to teachers who are too imbued with methodology and the science of techniques, and thus are inclined to forget that they are dealing with human beings, not with statistics on a pedagogical chart. It may be due to indifferent and inert parents, whose offspring, coming from such a background, are a constant source of exasperation because of their lack of home training.

WHATEVER be the cause of the friction, patience and forbearance are necessary on both sides to keep it to a minimum. Parents and teachers could with profit make this a point to be touched on in regular self-examination. Have I tried to understand the other's point of view? Have I made allowance for human failings, knowing I have faults of my own? Have I made an honest effort to be kind and forbearing, even in the face of aggravation?

Questions such as these, honestly faced and answered, are bound to produce greater charity, which is the one virtue that can make life happy.

THE MASS IS THE LIFE OF THE WORLD

JOHN N. McCORMICK, C.SS.R.
JOHN A. TREINEN, C.SS.R.

We live on, despite our deep unworthiness and sinfulness, because in the Mass God the Father sees His beloved Son in Whom He is well pleased.

THE Mass is mine. It is mine because in it I help Christ pray and sacrifice. But it is mine also because through the Mass, the fruits and benefits of Calvary can and do become mine.

The Mass is from me to God but also *for* me from God.

The Fruits of the Mass

IN human societies we know that the more we contribute the more we draw out of the society. This is true no matter whether the society be educational or social or financial. Our profits or dividends are proportionate to our investment. Likewise is this the case in the supernatural organization of prayer, the Mass. The more actively and intimately we participate in the action of the sacrifice, the more fruit we derive from it.

And the first fruits of the Mass are intended for Our Father Who is in heaven. Picture the Mass as a mighty tree lifting its head high above the

clouds of the earth, rising even into heaven before the throne of God Himself. From that divine tree God plucks the infinite fruits of adoration, praise, thanksgiving and propitiation. These first fruits, though they are from us, have actually an infinite value, for the infinitely perfect God does not spoil their perfection as they issue from the infinite heart of Christ, our divine head.

Graces and Blessings

OTHER fruits from this infinitely laden tree fall to earth upon our souls. These are the graces and blessings that we need for ourselves. These are the fruits of petition for our body and soul; the fruits of pardon for sin and its punishment; the fruits of special actual graces and the increase of sanctifying grace. The pity is that though these fruits could be infinite by virtue of the infinite power of the Mass, nevertheless because of our lack of devotion or because we bring

only a thimble-soul to the altar, we carry away from the tree of the Mass only a very limited supply of fruit.

Perhaps an illustration will make this truth more clear. The warmth and light of the sun are almost boundless. They can benefit every one in the world — those in homes, in factories or those even in the shade of trees. But the benefits for all these come in a weakened and filtered form. Whereas those actually in the sunlight receive more of its warmth than those in homes or in coal mines. And still others, by the use of a magnifying glass or some focusing apparatus, can concentrate the intensity of its rays upon them.

NOW apply this illustration to the Mass and its fruits. As food and drink benefit the entire physical body, so all the faithful share in the *general fruit* of the Mass, for it is the sacrifice of the entire Mystical Body. All the faithful — all are included — the pope, the bishops, the priests and the laity. All are included, even though they are not thinking of the Mass — though they are tepid and full of sin or even externally cut off from the body of Christ by interdict or excommunication. None of these are excluded from the general fruits of the Mass for the Church prays for all.

Those at the most distant outposts of civilization, for example, Admiral Byrd at the South Pole, or the lone missionary in Africa, are not forgotten. Even down into the depths of purgatory flows that cooling stream of comfort from the Mass. Naturally, however, the closer the union with the Mass by fervor and devotion, and

the more intimate the union of works and sufferings with this great sacrifice, the larger is the share of the general fruits.

Special Fruits

NEXT in dignity and value are the *special fruits*. These are applied to those who are physically and mentally present at the Mass so that they are actual co-offerers with the priest at the altar. They contribute body, heart and mind and thus exercise as far as they can their office of royal priesthood. And in return they are remembered bountifully by the Giver of all good gifts. But these special fruits also are proportionate to the degree of the intention of heart and attention of mind. Faith, love and, if possible, an intelligent and not merely a speedy, mechanical use of the missal, is their best contribution to the sacrifice and their surest guarantee of a generous return on their investment.

Finally, the *most special fruits* are those which the priest, in place of Christ by virtue of his ordination, can direct to whomsoever he wills. Ordinarily that includes the person or persons responsible for having the Mass offered, that is, those who give the Mass stipend.

ON Sundays and Holy Days and certain other feast days of the year, the pastor of a parish is bound by law to apply these most special fruits to his people, namely, to those who support the Church and keep him alive to continue his work. He is forbidden to accept any other sti-

pend or *intention* for that Mass. He must reserve its fruits as a weekly thanksgiving to his faithful supporters in the work of Christ.

Thus, the Mass is really our sacrifice: ours, not by a fiction of language, but by a divine order and plan. Ours it is by its very nature as the sacrifice of the Mystical Body which we compose and by which we are one with Christ the Principal Offerer. Ours, too, it is by reason of the fruits which are our own in the degree that we trouble ourselves to pluck them.

The Mass then is our perfect prayer, spoken not merely with the lying language of the lips but with the unquestionable accents of sacrifice, offered up by a God to a God in our name and for our benefit.

Answer to a Mystery

IN THIS vital truth we have the answer to the deep mystery of God's mercy to a sinning, treacherous human race. Why has God not long since destroyed a world in open rebellion against Him? How can infinite power tolerate the insults, the denials, the anarchy of a world that subsists only because He supports it? Why is He patient with a race of men who hourly hurl open defiance into His face, who blaspheme Him, deny Him, make profane jests about Him, make Him the butt of their vile humor and call Him a hindrance to scientific progress? Why does He not lay low a race of men who seem to have nothing but contempt for His law and His will, who flaunt the putrid parade of their murders, their

lusts, their hatreds, their revenge before His very face? How can He endure a race of men whose governments use His name as a camouflage, a mask for their national sins of injustice, uncharitableness, hatred and bloodshed? Why does He not wipe out this world and these men and be done with their insults?

WHY? Because that same human race has membership in a Mystical Body which daily and hourly offers to God a prayer and a sacrifice that give Him a glory, an honor, a praise, an adoration and a reparation so vast and so grand that like a mighty mid-day sun it pierces and disperses all the high banked clouds of human evil and sin; because in one Mass offered by the Mystical Body, the honor, the love, the adoration given to God, is far greater than the insults, the hatred, the irreverence of all the sins of all men from the beginning of time to its last instant; because the prayer and the sacrifice of Christ is the prayer and the sacrifice of that same sinning race of men, who are destined to be, and many of whom are, members of the Mystical Body of Christ, that race which together with Christ is both priest and victim in the Mass. We live on, despite our deep unworthiness, because at our prayer and at our sacrifice, the Father sees His Beloved Sons in Whom He is well pleased.



It is easy to remember God in starlight. It takes a will to think of Him in the bustle of the day.

SIDEGLANCES

By the Bystander

Parents and
the Parish

WHEN the opening of a new school year approaches, Catholics are reminded of two important truths concerning the schooling of their children: 1) that they are bound under pain of mortal sin to send their children to a Catholic school if such a school is available to them; 2) that, in case they feel they have a valid reason for not sending their children to an available Catholic school, they must still have the approval of the bishop or of their pastor (if the bishop has delegated him to handle this matter) for sending the children, or any one of them, to a school that is not Catholic.

Good Catholic parents, who think with the Church and do not look for evasions from her strict laws, always want their children to have a fully Catholic education as much as the Church does. In many cases, however, they face great difficulty in getting their children into a Catholic grade or high school. Many such schools are already overcrowded to the

point where there is no space available for late applicants. Such unavailability of space excuses parents from the strict obligation of the law, but it never smothers the intense desire of good Catholic parents to provide thorough Catholic schooling for their children. Neither does it make them angry with pastors who have to say to them: "Sorry, our classrooms are already filled; until we can enlarge our school we have room for no more children." On the contrary, such a situation makes good Catholic parents cast about for ways of making sure that, if their local parochial school has more applicants than it can accept, their children will not be the ones to be excluded. We wish that there were a holy and charitable rivalry among all Catholic parents to get the first places in their parochial school for their children.

ALAS, there are too many who don't care; too many more are only slightly concerned and at the first appearance of an ob-

stacle rush their children off to a public school. But we do have some suggestions for those real Catholic parents who don't want their children to be left out in the cold when it comes to finding a place in a Catholic school. These suggestions, if followed, will give them a preferred position.

•

First suggestion: Make yourselves personally acquainted with your pastor as soon as you move into a parish or whenever a new pastor is appointed to your parish. Some people erroneously say to themselves: "Our pastor won't have time to meet us. He has a thousand families. We won't bother him." This is wrong. All pastors, with but few exceptions due to sickness, etc., are interested in all the people who are entrusted to their care. They like to meet new families that move into the parish, or old ones that they have never met. It may be impossible for them to visit every home in the parish, but families can come to them and make themselves known. This need take only a few minutes of the pastor's time. Husband and wife together stop in at the rectory and make an official get-acquainted call. "We just wanted to be sure, Father, that we are on your parish rolls. We want to offer you our assurance that we shall do all we can for the parish. We have two children and a third one on the way. We live on First Street, a

few blocks from the church. Please count on us."

Pastors don't usually forget people who thus take a few minutes to get acquainted with them and to offer their cooperation. How much better it will be for them than for the parishioners who never make any contact with their pastor until they need something, and who then cry to high heaven if the pastor does not push everybody else aside in their behalf. Hence the rule: Know your pastor personally *before* you need some special favor.

•

Second suggestion: Cooperate fully with the method of church-support set up by the pastor in your parish. In most Catholic parishes today, the method used for church support is the "envelope system," that is, the system whereby each family and independent wage-earner in the parish is given envelopes for the 52 Sundays of the year, and are expected to drop one in each Sunday with whatever contribution they can afford. That parish is rare, however, in which less than a third or a fourth of the families and wage-earners never use the envelopes for their contributions at all.

Most of these people who refuse to use the envelopes say (only God can judge how truthfully) that they contribute plenty in the open basket; they just don't like the bother, or the principle, of

using envelopes. No matter what the personal feelings of such individuals, and no matter how generous they may be in an anonymous way, it can certainly be said that they are not first-class parishioners. Cooperation with the system set up for the whole parish is one of the chief marks of a first-class parishioner. It is a means through which the pastor comes to recognize people as part of the parish family; it keeps the pastor familiar with their names.

CYNICS and anti-clerical minded Catholics may sneer: "So, it's money that talks. It's only money that the priest is looking for." That is grossly untrue. The money contributed in envelopes goes into the parish funds, never into the priest's pocket. It is true that, if a very wealthy man puts a quarter or fifty cents in his envelope every week, his money talks, but it talks about him, about his avarice and miserliness and about how much he esteems his religion. At the same time a father of a large family, who has made himself acquainted with his pastor, and told him something of his economic difficulties, will be esteemed as a first class parishioner if he uses his envelope every week even though he can afford to put in it only fifty cents. The important point is *to cooperate with the pastor in church support according to one's means*. Those who refuse to do this have no valid complaint if those who do are given prefer-

ence over them in regard to favors that cannot be extended to all.

Third suggestion: Take an active part in the extra spiritual and social affairs sponsored by your parish. In regard to extra spiritual affairs—don't be a "Sunday Mass only" Catholic. First of all, entirely apart from the matter of your parochial standing, you should know that you need more spiritual help than you can get by the minimum of attending Mass on Sunday. You need to hear an extra sermon once in a while; you need to protect yourself against secularism by attending extra devotions when you have the opportunity. If you are one of the few who are interested enough in your spiritual progress to attend extra devotions in your parish church, to receive Holy Communion often, even on weekdays, you will be a beloved child of God, and you cannot fail to be especially beloved by your pastor as well. The same result will be achieved by your willingness to take part, as often as your circumstances permit, in the social and fund-raising activities of your parish.

Periodically in every parish there is a call for helpers to arrange a social, or serve a breakfast, or put on a debt-reducing drive, or a campaign for a new church or school. If you offer your

help in these affairs and sacrifice some of your time and energy to reduce the cares and worries of your pastor, your children will be taken care of in the Catholic school no matter what restrictions of space and necessity of turning some children away may be. Even though you move into a new parish, where the school is crowded and your children cannot be accepted the first year you are there, if, without criticism or complaint, you throw yourself into the spiritual and social activities of the parish to the best of your ability, you will make good Catholics of your children and soon have them in the Catholic school.

•

there not still be limited space in some Catholic classrooms, and thus would not some first class Catholic parents be unable to give their children a Catholic schooling? No. Because if all Catholics put into practice the three suggestions outlined above, pastors would easily be able to provide all the class room space needed for all the children entrusted to their care. There will, alas, always be Catholic parents who want to see their children in a Catholic school, but who don't want to be the kind of first class Catholics who would make adequate schools possible for all.

THOUGH we have stated that carrying out these three suggestions will give Catholic parents a preferred position in any parish, we want to warn against using them as merely political or pragmatic maneuvers. These are things that every good Catholic should do primarily for their own sake, because they are right and good and fruitful of merit and grace in the eyes of God. No hypocrite, or one who does them solely to make an impression on the pastor, will get any good out of them, nor will the hypocrisy go undetected. What we are really saying is this: the better Catholic and parishioner you are yourself, the better Catholics your children will be.

But what if everybody followed these three suggestions? Would

AMERICAN DISEASE

Restlessness is an American disease because so many Americans have been brought up to believe that intellectual or spiritual pursuits are unsatisfying and valueless. This conviction is contrary to the very nature of man, and therefore the more a person tries to get away from solitude and intellectual or spiritual activities, the more furiously must he keep moving to drown out the demands of his mind and spirit.

That is why the restless person gives the impression of trying to escape something that is always close on his heels. He is trying to get away from his own shadow which, if he stops for a moment, insistently whispers that the only true satisfactions for man are those of his mind and soul.

For Wives and Husbands Only

Is Conjugal Abstinence Ever Obligatory?

PROBLEM: Are married couples ever bound under pain of sin to abstain from the use of their marriage rights, for example, before and after childbirth, in case of serious illness of wife, etc.? Are they ever bound under pain of sin to practice rhythm?

•

SOLUTION: There certainly are circumstances in which there is a serious obligation on husbands and wives to refrain from the use of their privileges for short or long periods of time. This applies to some weeks before the birth of a child, the exact time to be determined by the physician in whose care the mother has placed herself and who knows her physical condition. It applies to a certain length of time after a baby has been born, again in dependence on the ease or difficulty of the birth and the recuperative powers of the mother. Even apart from the mother's actual physical recovery from childbirth, it may be said that ordinarily there is some obligation on the part of the husband not to ask for the marriage right for a reasonable period after childbirth, so that the wife's full strength can be restored before there is a chance of her becoming pregnant again.

There are some illnesses that a wife might incur that carry with them the obligation on both husband and wife of refraining from the use of their rights. Severe heart trouble, advanced nephritis (kidney infection), active tuberculosis and, of course, any infectious or contagious disease until it is cleared up, could be listed under this head.

Donald F. Miller, C.SS.R.

IT IS not for a priest to decide, in an individual case, whether a wife's illness is such as to impose the obligation of marital abstinence, but for an upright, Catholic physician. We say "Catholic" because so many non-Catholic physicians (not all, but too many) are quick to advise married couples to practice contraception on the ground of some doubtful or remote danger to the wife's health. We say "an upright, Catholic physician," because there are (let it be said with sadness) even some untrustworthy but so-called Catholic physicians who disgrace their faith by recommending contraception on slight pretexts. An upright, Catholic physician will *never* recommend contraception; he will not recommend or order conjugal abstinence except on solid scientific and clinical grounds. When he does order it for serious reasons and for a certain time, there is an obligation on husband and wife to observe the order.

IN MANY cases there will be some but not conclusive evidence of danger to the wife in the event of pregnancy. In these cases, an upright, Catholic obstetrician will recommend the use of rhythm while the danger seems to be present and will help the couple to establish the rhythm-routine. In these cases of reasonably founded warning from a good physician, there is some obligation of obeying.

Whenever marital abstinence is called for, whether temporarily or indefinitely, God's grace is in readiness in abundance for the husband and wife who pray daily and receive the sacraments often.



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Sweeping Statements

"I'm dropping your magazine because it does more harm than good in my home. I had hoped that my Lutheran wife might see the light by reading some Catholic literature. However, she does not go for that dictatorial stuff which you publish. She feels that your method is not the way to make friends and influence people. Very seldom is there anything very educational in your magazine — no lessons from some of the great leaders and thinkers of our Church. You people just miss the boat like most priests in their sermons. You gain absolutely nothing by all your bickering, as people will tolerate this 'must' sort of thing and then 90 per cent of them will do what comes naturally anyway. In my business, our dependable, non-swearing, soft-spoken employees are non-Catholics; while our Catholic employees flaunt their union membership and are addicted to profanity. Why?

Wilmette, Ill.

A. J. H."

• There are many snap generalizations in this letter that make one feel helpless in trying to answer it. "THE LIGUORIAN is all bickering." "Like most priests in their sermons." "Ninety per cent of the people don't heed Christ or the Church or Christian instruction, but just do as they please." "All this man's Catholic employees are profane: all his non-Catholic em-

ployees are clean in speech." If our thinking were along such dogmatic and dictatorial lines, we would deserve many more cancellations than this one.

The editors

Cost of Catholic Education

"In answer to your Pointed Paragraph concerning the difference in tuition between Catholic and non-Catholic colleges, may I call attention to the conditions in our city? Your article was based entirely on averages over a four-year period, but take it apart and it isn't quite as promising. There are two very highly accredited colleges in my city — one Catholic and the other non-Catholic. At the Catholic college it costs \$125.00 to \$150.00 more per year and this is only for the liberal education courses. In any specialized course the difference is much more. I have always attended a Catholic school and if it is within my means I will attend a Catholic college, but I just wanted to make it clear that as far as our city is concerned your figures were far off the line. It is one of the largest cities in the world — just so you won't think it is a small town.

Detroit, Mich.

B. J. I."

• We cannot deny that in individual cases of comparison between Catholic and secular colleges, the cost of education may be higher in the Catholic institution. We were

concerned with the over-all picture, and the figures we quoted were from a most reliable source. On the basis of that evidence, we stated, and we stand by our statement, that Catholic education in Catholic colleges is no more expensive (generally speaking) than education in non-Catholic colleges.

The editors

Meaning of Democracy

"I would like a comprehensive and detailed definition of THE LIGUORIAN's interpretation of the much used word *democracy* which appears in your *credo*: 'Devoted to the unchangeable principles of Truth, Justice, Democracy and Religion . . .' Do you believe that the Founding Fathers of the Constitution shared the same belief as does THE LIGUORIAN concerning this word *democracy*? Lastly, do you believe that the United States, in the past or at the present time, has lived or is living a democratic form of government life?

Rome, N. Y.

B. B."

• We use the word "democracy" in the masthead of THE LIGUORIAN in the wide philosophical sense of a government that considers itself to be a servant of the people, or, as Abraham Lincoln said, "government of the people, by the people and for the people." In this sense democracy is opposed to any of the totalitarian forms of government, in which the people are made the servants of the state. Moreover, this general sense of democracy is in accord with all Catholic principles of civil government, which affirm that any state gets its power to rule from the will of the people and is bound to serve the needs of the people.

We believe that the Founding Fathers of the United States wrote this general idea of democracy into the constitution and the bill of rights. They rejected proposals that were made at the time, that the govern-

ment of the United States should be controlled by a few men, who would dictate to all the rest of their fellow-citizens. In practice, (the people of) the United States have not always lived up to the IDEAL that was set forth by the Founding Fathers. One example of that failure has been the discrimination against minorities, such as the Negroes, that was practiced or tolerated for a long time. But we can all be proud of the fact that we have the right principles, and that progress is being made toward the correction of such evils.

The editors

Old Age and Medical Care

"Being hospitalized has brought a subject to my attention which seems to be in much need of clarification. Almost a majority of Catholics and non-Catholics alike are inclined to ask why aren't old people allowed to die in peace instead of having their sufferings prolonged with so-called treatments. Also, I have often been told by persons that if they were old and in need of surgery, they would personally refuse it, preferring to die of the affliction God gave them. In spite of my attempts to correct these wrong ideas, I feel as though I have totally failed. Surely these opinions are not local. Could you give us the correct Catholic attitude toward this problem?

Missoula, Mont.

J. D."

• We are not of the opinion that the MAJORITY of people are even inclined to ask why old people aren't allowed to die in peace instead of being subjected to treatments and surgery. We know of too many cases in which the ordinary and quite naturally assumed attitude and course of conduct is to expend much care, attention, effort and money to prolong and make happy the last years of aged parents and relatives. However, the question does come up, even if it is only the beginnings of an inclination to wonder at times why

so much effort is made to give extra hours of life to an aged and helpless person, who, with ordinary care, would die a bit sooner. But in this matter one must take into account not only the promptings of natural love or sympathy but also supernatural realities. Every moment of life is precious as an opportunity to merit God's grace. Every moment of suffering borne patiently is of incalculable value in eternity. We must indeed be resigned to God's will as to the moment of our death. But we may not deliberately hasten — we must even (within reason) try to prolong the final hours or days or years. There is, of course, no obligation to use extraordinary means, such as a major operation of merely problematical success. But ordinary means of preserving or restoring health or prolonging life should be used, with trust and confidence in God as to the outcome.

The editors

Different Opinions

"Our son, who is studying to be a priest, has been sending us your magazine for several years and we have enjoyed reading your articles. It was quite a shock to me, therefore, to find you taking such a decided stand on the right-to-work laws. I discussed the matter with several professors at the college here and they were of the same opinion as I am. I would appreciate it if you would read the enclosed bulletin from the Iowa Employers' Assn., which quotes several members of the Catholic clergy, who seem to take a stand exactly contrary to yours. A reply in your Readers Retort would be appreciated.

N. N.

C. E. C."

• *We maintain stoutly, with most of the best Catholic scholars in the field of social justice, that right-to-work laws are a misnomer and an insidious attempt to cripple the effectiveness of collective bargaining and union organization. The Louisiana State legislature has recently repealed the*

right-to-work statute enacted some two years ago in that state, and we predict that other states that have such laws will eventually repeal them. Our arguments for our position, both from reason and the best Catholic authority, have been presented in THE LIGUORIAN; this is not the place to repeat them.

The editors

Question about Baptism

"In an article entitled *In Case of Miscarriage* you stated: 'That is why the Church is so anxious to see infants baptized as soon as possible after birth and makes it a serious obligation for parents.' Since death can come like a thief in the night, why doesn't the Church insist that all infants be baptized immediately after birth? Allston, Mass.

F. O."

• *While there is always the element of danger for newborn infants, it is not ordinarily so great as to warrant a blanket rule of immediate baptism. It is traditional that (apart from emergencies) baptism with its beautiful ritual take place in the parish church. As for emergencies, in Catholic hospitals, infants are watched very closely for any signs of danger of death and are baptized immediately if there is such danger.*

The editors

Good Book or Bad?

"I never thought I would be so bold as to disagree with a religious, but after reading Father Tobin's review in the May issue on Herman Wouk's *Marjorie Morningstar* I have the urge to do so. While reading the book I had the impression that the author was more animal than human. Even if it is well done in a literary sense, it is certainly overdone sexually. Father Tobin admits it is not for the adolescent. Then the question arises, when does an adolescent become an adult? To a certain

degree the answer to that is — it's up to the individual. Therefore, even though this book is put on the list for adults only, I'll venture to say it has been read by many an adolescent who classified himself or herself as an adult. I'm for banning such books entirely. We have an abundance of truly good books and reading matter.

Ft. Madison, Ia.

Mrs. T. C."

• This letter places two questions: 1. What is a morally good or bad book? 2. Who is an adult? A book is morally good if it portrays evil as EVIL and does not give too graphic or detailed a description of evil. We believe that the book in question is on the side of evil as EVIL and is not too graphic in describing evil. The question, who is an adult, is a personal one, yes, but it should be decided not only by the individual but with the help and advice of parents. In this entire matter it is well to remember that there is definitely a distinction between books for the adolescent and for the adult. The words of Cardinal Newman are appropriate: "We can not expect a sinless literature written about sinful man."

The editors

Divorced Catholics

"I hope you will print the article pertaining to divorced Catholics in pamphlet form. Although I am not divorced, my marriage broke up nearly twenty years ago, and if I had that pamphlet now it would save me the trouble of trying to defend my 'foolishness' for the benefit of a lot of people, a surprising number of whom are Catholics. So far, my answer is simply that mine was a valid marriage, and I consider it binding even though I have not known the whereabouts of my husband during all these years. Your advice is so much more convincing, maybe it would make an impression.

Baltimore, Md.

Mrs. M. M."

• Due to the fact that we must plan our pamphlet publication program several months in advance, this article PROGRAM FOR DIVORCED CATHOLICS will be published in pamphlet form late in the fall. Any readers desiring copies may order now and the pamphlet will be sent when it is published. The price is ten cents a copy.

The editors

Liguorian Study Group

"Recently I had the occasion to take my mother to the doctor and while I was waiting for her I came upon three of your issues of THE LIGUORIAN. This was the shortest waiting period I ever had, for the articles in these issues were most interesting and enlightening. They held special interest for me right now due to the fact that I have just opened my home to ten women in our neighborhood for the purpose of forming a Catholic Mothers' Circle. We are the 28th circle to be formed in Manchester for the purpose of studying our faith and how to become better Catholic mothers. I am enclosing a subscription for THE LIGUORIAN and I hope that by using some of your articles as topics for discussion we can get our circle started on the right track and keep it there. Manchester, Conn. Mrs. F. J. A."

Reason for Rhythm

"Occasionally you publish articles on rhythm which I do not think are complete enough or parts of which sound ambiguous to some. For example in the March issue in answer to the question as to how long rhythm may be practiced, you give the following concluding statement: "The same things hold for a reasonable period of time after the birth of a child." Several of us Catholic women have had a discussion about that statement. I understand

that it is advisable to get the opinion of a confessor about "a reasonable period of time," but I believe many women have long ago decided for themselves that having a child is serious enough reason to practice rhythm and are doing so without further advice. Some people also figure that thirty-five is too advanced an age to bear children; so by stretching the time between children they are in effect limiting the number of children instead of spacing them. It is my personal opinion that *rhythm is in a way a dangerous practice* as it is being misused by many couples who can afford to have larger families. I realize it is a great blessing to women in ill health and for those who already have large families, but the average pastor does not talk about it from the pulpit and people learn about it from others and make their own conclusions.

Texas

N. N."

• We believe it is correct to say that the birth of a child constitutes a valid reason for the practice of rhythm for one or two years but after that some other reason must be present to make it lawful. Many husbands and wives sin by sheer selfishness in continuing to practice rhythm for many years merely because they think they have done all their duty by having one or two children. At the same time each case must be judged on its own merits, and it would be wrong to conclude that a certain couple is doing wrong without a knowledge of all the circumstances.

The editors

From a 40-Foot Ladder

"I was up on top of a 40-foot ladder, painting my house, when the mailman came with THE LIGUORIAN. I came right down, relaxed, sat on the stoop and read — and resumed my painting the next day. Your magazine is tops. We need it to shake up our lukewarm Catholics, draw back the fallen-away and to put a check

on the pride of those of us filled with smug personal piety. Your article on the ease and simplicity of making a good confession should hearten those who have been away for a long time. Keep up the good work in your articles dealing with sex and teen-agers. Too many ignore sex, with disastrous results. I have six boys and one girl — all under eighteen and the articles on sex and teen-agers were a revelation and a sure guide.

St. Albans, N. Y.

P. B."

Out of a Tight Spot

"Although I usually try not to get into religious discussions, I was drawn into one concerning three different subjects: birth-control, deathbed procedure when a bad marriage is involved and why some priests will give different answers to particular questions. I answered these questions to the best of my ability, but as usually happens, I couldn't get my point across. The next day I received three back issues with each of these questions discussed thoroughly and satisfactorily. I gave the magazines to the people in question and when they were returned, the only comment was, "Very interesting!" There hasn't been any debate since. Thanks for helping me out of a tight spot.

Penna.

• N. N."

Kind Words

"Although your magazine is edited by religious, it does not disassociate itself from the facts of life in the world. Your articles are factual and true to reality. As a seminarian and as an active Catholic youth I find the magazine one of the few Catholic magazines which does not slant its articles religiously to the point of making the articles uninteresting to the Catholic laity.

Buffalo, N. Y.

E. P. M."

Louis G. Miller, C.SS.R.

Parading

Before the Lord

Processions are a part
of the official
ceremonial of the
Catholic Church.

"I LOVE a parade!"

This opening phrase of a song which has been popular for many years reflects, surely, an almost universal attachment. *Everybody* loves a parade, excluding only the man in whose heart honest sentiment has become completely dried and desiccated.

There is something magical about youthful memories of the circus parade.

There is something uniquely warm and colorful about New York's annual St. Patrick's day parade.

There is something deeply significant in the fact that, on any occasion of large public festivity, people feel inclined to organize themselves into a parade.

This article is about a special kind of parade. You might call it a church parade, except that the Church pre-

fers to use a more dignified word for it, namely, *procession*. But the fundamental idea remains the same. A procession is the natural means by which a community or a congregation gives evidence of respect for God and the saints, at the same time manifesting in orderly fashion its combined joy and gladness on the occasion of some great festivity. Whether it be a simple bridal procession or a tremendous city-wide Eucharistic procession, the participants feel inspired and lifted up by the ritual to which they submit themselves.

IN THE OLD TESTAMENT

THE element of procession is found in almost every form of religious worship down through recorded history. It appears frequently in Old Testament history. In the second Book of Kings, for instance, there is an extended description of how the ark of the covenant was carried in solemn procession from its exile among the Philistines to Jerusalem. Thirty thousand took part in the procession and "played before the Lord

on all manner of instruments made of wood, on harps and lutes and timbrels and cornets and cymbals."

The account continues: "And David danced with all his might before the Lord . . . and David and all the house of Israel brought the ark of the covenant of the Lord with joyful shouting and with sound of trumpet."

And now there enters a disturbing note:

"And when the ark of the Lord was come into the city of David, Michol, the daughter of Saul, looking out through a window, saw King David leaping and dancing before the Lord: and she despised him in her heart."

Michol (who was David's wife) is not without her counterpart today; there are many Americans who give evidence of the same supercilious attitude towards emotion honestly manifested, and who find in a church procession something a little too flamboyant to suit their retiring nature. The attitude is typically Protestant; Protestantism set out to destroy all external ritual in the practice of the faith. The end-product of the process was the bare, Calvinist meeting-house of New England, where no slightest concession to beauty or emotion was to be found, where each worshipper remained rigidly within the ice of his own individuality.

IN THE CATHOLIC CHURCH

THIS is not a normal and not a healthy attitude, and Catholics should be the first to recognize the fact. For the Catholic Church has always had a warm spot in her heart

for processions. She has encouraged them, and even ordered them, while carefully pruning away from them that which might be merely superstitious or excessive in its show of exuberance.

The Roman Ritual is a book which contains the official ceremonial of the Church in the administration of the sacraments, the imparting of blessings as well as the ceremonies to be used on special occasions. In the Ritual, as might be expected, there is a section devoted to processions, with some general principles governing their use.

Processions, the Ritual points out, have been part of Catholic devotion from earliest Christian times; they are very useful and salutary, and it is the duty of pastors to arrange them at the specified times. They should, of course, be conducted with dignity, reverence, and without levity. They should be led by the processional cross, with the clergy and laity following behind in due and proper order.

Five processions, with appropriate prayers, are listed for ordinary use in the Ritual, and then several others are suggested for times of extraordinary need.

CANDLEMAS

THE Candlemas procession is held on the feast of the Purification of the Blessed Virgin Mary on the second day of February.

Traditionally on this day candles are blessed for use in the church throughout the year. The procession connected with the blessing calls to

mind the coming to the temple in Jerusalem of Mary and Joseph and the infant Jesus 40 days after Mary had given birth. They thus fulfilled a prescription of the Jewish law, which required a new mother thus to present herself before the priest, and "redeem" her child by a gift to the Lord. It was on this occasion that the aged Simeon took the child in his arms and uttered the prophetic words: "Behold, this child is set for the fall and for the rise of many in Israel, and for a sign which shall be contradicted." And then to Mary he spoke the foreboding words: "Thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed."

PALM SUNDAY

THE next procession listed in the Ritual is that proper to Palm Sunday.

In the restored liturgy of Holy Week this procession takes on a significance which it had in early days, but which became obscured through the years by the addition of other prayers and ceremonies. Now the blessing of palms has been cut back to its original brief form, so that the procession of the priest and faithful, palms in hand, may stand out as a great public act of homage to Christ, the Redeemer. Commemorating the first Palm Sunday, and Christ's triumphant entry into Jerusalem, the choir sings the appropriate antiphon:

"Crowds go out to meet the Redeemer with flowers and palms; and pay the homage due to a triumphant conqueror: the Gentiles proclaim the

Son of God, and their voices thunder through the skies in praise of Christ, Hosanna in the highest."

ROGATION DAYS

THE Rogation Days are the three days immediately preceding the feast of the ascension of our Saviour into heaven. Coming in the spring of the year, when the newly planted crops are just beginning to show themselves above the ground, these days seem to lend themselves in a special way to prayers for a good harvest. The ideal celebration (and in many rural parishes this is done) is for priest and people to walk in procession through the fields around the church, while the litany of all saints is chanted by all. Then special prayers are said for favorable weather conditions, and for protection from damaging storms.

FEAST OF ST. MARK

THE procession for St. Mark's day, about the same time of the year, has the same prayers prescribed, and the same intention: for a good harvest from God, Who alone can grant us all the good things that we seek.

FEAST OF CORPUS CHRISTI

THE *Corpus Christi* procession is perhaps the most beautiful and touching of all. The Feast of *Corpus Christi*, which means the "Body of Christ," occurs on the Thursday after Trinity Sunday, and its purpose is to pay public honor to the great gift of God to men, His own flesh and blood,

present on the altar in the Holy Eucharist. The golden monstrance, containing the sacred Host, is carried around the church, or the church grounds, preceded by the little children with flowers, the school children, the altar boys in their colorful cassocks, the people, and the priests in their gold vestments, while clouds of incense arise betokening the sweet odor of prayer and adoration rising up before God.

The hymns and prayers of the feast of *Corpus Christi* were composed in the thirteenth century by St. Thomas Aquinas, perhaps the greatest thinker the Church has ever produced. His work on the *Corpus Christi* liturgy proves him also to have been a very great poet. The *O Salutaris Hostia* and the *Tantum Ergo Sacramentum* regularly sung at Benediction of the Blessed Sacrament are from this liturgy, and the latter is taken from the beautiful hymn assigned for the *Corpus Christi* procession:

"Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying
Where the feeble senses fail."

OTHER PROCESSIONS

THese are the ordinary occasions for a procession which occur each year. But there are other occasions as well which have the sanction of the Church. There is the beautiful May procession, at the beginning of our Lady's month, to honor the gracious queen of mankind. There is the

time of the Forty Hours devotion. And there are other occasions as well, from a private wedding to a public graduation, when a procession into the church adds much to the occasion.

In the Ritual directions are given for processions to be held in times of such great emergency as war, or famine, or pestilence. There is historical record of such an emergency procession being held as far back as the sixth century. In the year 589 disaster struck throughout the entire Roman empire. There were unprecedented floods in Italy, which ruined farms and carried away houses and made thousands homeless. Pestilence and plague followed, so that Rome became literally a city of the dead. The streets were empty, save for the carts which rumbled over the cobblestones, carrying their burden of corpses.

St. Gregory the Great was pope in this time of stress, and he called for a huge procession to appease the anger of God. From the seven quarters of Rome the people were to march, meeting at the great basilica of St. Mary Major, while offering up as they walked, earnest prayers that their sins might be pardoned and the scourge might be removed.

ACCORDING to tradition, during this procession an apparition was seen over the mausoleum of Hadrian, which is still standing today, near St. Peter's church. The apparition was identified as St. Michael the Archangel, and he was seen to be sheathing his sword. This was taken

as a sign that the prayers of the people were heard, and indeed, the pestilence did cease and better times immediately ensued. In Rome the great mausoleum is still called "Sant' Angelo" in remembrance of the event.

CATHOLIC ATTITUDE

In the United States, often through the years, there has not been available the time and scope for church pro-

cessions on a lavish scale. In the larger cities, indeed, usually they can be held only within the church edifice itself. Yet surely the procession as a good and sound means of ceremonial should not be lost sight of. It is, on the contrary, part of a healthy, Catholic outlook to have a warm feeling for processions, to participate in them gladly, to be on the side of David rather than on the side of Michol.

Learning the Hard Way

A dapper university student found himself sharing the same compartment on the train between Dijon and Paris with an old man who looked like a French peasant. His clothes were homespun and soiled, his shoes misshapen and muddy. In his large hands was a rosary and in his eyes a faraway look of absorption.

The college youth seemed amused, but there was thinly veiled contempt in his voice when he spoke to his traveling companion:

"I see that you still believe in that medieval fetish, the rosary beads, and I guess you still hold to the Virgin Mary and all the superstitious nonsense the priests tell you."

The peasant turned his deep-set eyes on the youth with a pained look.

"Yes, my boy," he said, "I do believe it all. Don't you?"

The compartment echoed with the student's horse-laugh.

"Are you serious, old man? Me believe in prayer and such religious hogwash? I should say not. I learned different at college... and if you're smart you'll throw those silly beads away and learn something about the new thought."

"The new thought?" murmured the old man with tears in his eyes. "I'm afraid I don't understand. Perhaps you could help me."

The college lad relented. Perhaps he had been too harsh. Maybe the man could learn.

"Well, if you can read," he said, "I'd be glad to send you some of my literature. You do read, don't you?"

The oldster nodded. "I read a little when I am not too busy."

"Splendid! To what address shall I send it?"

The man who looked like a peasant fumbled in his pocket for a card and handed it to the college boy. It bore a simple inscription which today would admit the bearer to the most exclusive meeting of world scientists... Louis Pasteur, Paris Institute for Scientific Research.

The Grail

Okinawa Incident

Harry S. Smith, C.S.S.R.

IT HAPPENED eleven years ago, —and I had almost forgotten about the incident entirely. Possibly it was the seeing of some documentary films of the Navy or maybe just talking with some young sailors, that brought the incident to mind, but the memory of the event is as clear to me today as the day on which it happened.

I was aboard the U.S.S. Wichita, CA 45, a heavy cruiser, as chaplain. For days now we had been at Okinawa, shelling the island, supporting landings and giving auxiliary fire support to the Marines who were ashore. It was a gruesome existence. We lived in constant fear of being hit by Kamikazes, the Japanese suicide planes, or by a torpedo fired from the beach or by an enemy submarine, and we constantly awaited shells from the island gun emplacements to fall on the ship. We were all exhausted because of the lack of sleep and rest and the round-the-clock watches for all hands. Hence it was a relief to leave the firing area and retire to Kerama Rhetto, a small

group of mountain peaks that stuck up out of the sea twenty miles east of the large island of Okinawa.

THE Navy had seized Kerama Rhetto and used the deep channels between the peaks as an anchorage for supply and repair ships. The little island peaks were filled with Japanese but since they had no heavy artillery they were harmless; besides we were not interested in anything ashore. All the navy wanted was a protected deep-water anchorage and Kerama Rhetto was just that.

Our ship eased into the waterway, dropped anchor and began to take on supplies and ammunition. It was good to feel just a little bit safe and it was a relief to get a few hours sleep and rest, even though the work of loading and fueling went on without interruption. We stayed in Kerama Rhetto 24 hours, and then began to prepare to return to Okinawa and take up the assignment of harassing fire, which meant firing five-

inch shells at regular intervals on the island. The idea was to keep the enemy from resting or working during the night. But it kept us from resting too.

About 1600 we got under way and steamed through the deep-water entrance of Kerama Rhetto, back to Okinawa. Directly ahead of us was the U.S.S. New Mexico, a battleship. We were assigned to work together and our firing positions were close. It was a gorgeous evening, clear, sunny and cool. There wasn't a cloud in the sky and the sun was just slipping below the horizon when both ships came into position, scarcely a mile from the beach of Okinawa. It was extraordinarily quiet as if everyone had decided to call off the war for a while, to enjoy the sunset. Suddenly all hell broke loose. General Quarters was sounded and every ship began to shoot into the air. Two enemy planes had been sighted and they were in their dives headed for the deck of a ship, carrying a load of death and destruction.

With a shock that gripped my heart like a vise, I realized that one of the enemy planes was coming at our ship, the Wichita. It was all over in a few minutes. Luckily our gunners had hit the plane coming at our ship and the wreckage fell in a geyser of flame about 100 yards off our starboard quarter — but the other plane had dived onto the New Mexico, had hit at the base of the stacks and its bombs had exploded. The ship was bathed in flames and large columns of black smoke rose skyward.

In the melee, a wild, 5-inch shell had cut across our catapult and the fuse had exploded. Several gunners were cut by shrapnel and had been removed to sick bay. One man was seriously injured and the medicos began an operation to remove shrapnel from his stomach but despite every effort to save his life, he died the next day. None of the others was seriously injured.

I HAD gone down to sick bay to administer to the injured when I heard my name called over the sound system of the ship. I rushed to the quarter-deck, where I was handed a message from the chaplain of the New Mexico. He was asking for help to take care of the injured. During these past years, I have forgotten his name but I remember that he was a pleasant, kind gentleman, a Methodist, and a bit too old for sea duty. Ordinarily, the New Mexico, since she was a battleship, should have had aboard two chaplains, a priest and a Protestant minister, but chaplains were scarce, so we tried to work together to take care of the men as best we could.

A motor whaleboat was on its way from the New Mexico to my ship. I went below, procured the holy oils and took the Blessed Sacrament from the little iron safe in my tiny room where Our Lord reposed. It was almost completely dark now. We could show no lights so we had to find our way across the 300 yards of water to the New Mexico by keeping the silhouette of the ship in sight against the sky.

Once aboard the New Mexico I saw a scene of death and carnage I never want to see again. Fifty Marines had been killed instantly. They had been manning the 50 caliber machine guns just where the Kamikaze had hit. Their bodies were laid on the deck of the messing compartment covered with sheets. Some of the wounded had been taken to a hospital ship nearby.

I STARTED to visit all the other injured who were in sick bay and in temporary sick quarters. The good chaplain pointed out the men whom he knew to be Catholics. If they were conscious, I heard their confessions, gave them Holy Communion, extreme unction, the last blessing and plenary indulgence. If they were unconscious, I gave them absolution and anointed them; and if the chaplain did not know a man's religious affiliation I gave him conditional absolution and extreme unction.

Finally, late into the night, I had seen all the injured, had done all I could for them and I prepared to return to my own ship, but orders had gone out that no small boats should be afloat because the enemy were using suicide boats and the ships had been alerted to fire on any small craft that could be seen in the water.

The Japanese had small boats, equipped with high-powered engines and loaded with explosives. They would come out of the caves along the beach and would run at high speed into a ship and blow a hole in its bottom. They were not very successful, however, because once they

were spotted they were easy targets and our gunners would blow them out of the water.

SINCE I had to remain aboard the New Mexico till morning, I wanted to find a place to rest a little because I was exhausted, but I still had the Blessed Sacrament with me in the little pyx, safe in my shirt pocket, over my heart. There was no place where I could repose our Eucharistic Lord, no place where there was any privacy. Everyone whom I met was kind to me and appreciated what I had done for their injured.

One officer, a lieutenant, introduced himself to me. His name was Reilly. After a few words I discovered that he was the brother of a Redemptorist priest whom I had met years ago in New York. Lt. Reilly found an empty bunk for me. It belonged to an ensign who had been killed that very night. I was completely exhausted so I dropped onto the thin mattress and almost immediately I fell asleep. The Blessed Sacrament was still in the pyx in my shirt pocket above my heart and there Our Lord remained during the rest of the night.

Many times I have thought of what a privilege it was to have served as a chaplain during the war. Great sacrifice had to be made and many inconveniences suffered but the reward was great and satisfying. Aboard ship we could keep the Holy Eucharist right in our own living quarters locked in a fireproof safe. Whenever we visited another ship to attend the Catholic sick we carried Our Lord

with us. We lived with Him, next to Him, close to Him and it was easy to pray to Him.

FEW people realized that a U.S. Navy ship with a Catholic chaplain aboard was like a church, for the Eucharist was there and Christ was present. The sailors who were aboard had the same privileges as religious who have Christ in their monasteries — and often I would go below to my little room and find a

devout sailor on his knees before the little "tabernacle" on my desk.

All of us dream of being close to our Lord in the Blessed Sacrament and we want to preserve the intimacy of Holy Communion but I don't believe I was ever closer to our Lord than when I served aboard ship in the Navy, particularly on the night when I slept aboard the New Mexico, with the Holy Eucharist resting on my heart.

Beating Him to the Draw

When members of the Cobija Boys' Club in Bolivia defaced the side wall of the church there by writing all over it, Father Thomas P. Collins, Maryknoll missionary in charge of the parish, knew that they should be punished, but could not think of a suitable way of doing it, because the boys had written in large letters for the whole town to see: "Padre Thomas is the best priest in the whole world."

IF YOU CHANGE YOUR ADDRESS

Please notify us promptly of your change of address giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the rear cover of one of your issues of *The Liguorian* and send it in when asking for a change of address. Notify us by the tenth of the month if your copy for that month has not been delivered.

LIGUORIAN BINDERS

We have had hard-cover binders made to order for holding 12 copies of *THE LIGUORIAN* in a single volume. Anyone can insert the issues in the binder. Those who preserve their copies of *THE LIGUORIAN* for reference will find the binders very handy, with the index always at the end of the December issue. Order binders from *THE LIGUORIAN*, Liguori, Mo., at \$2.50 each.



Thoughts for the Shut-in

Leonard F. Hyland, C.S.S.R.

A Job To Be Done

WI THOUT doubt, the greatest trial to be faced by the shut-in is that of feeling useless. Everyone naturally dreads becoming a burden on his family or friends, completely dependent on their charity. There are, indeed, many who, in good health make this a chief object of their prayers, that they may not be deprived of the ability to help themselves.

Yet God does allow this condition to come about in not a few cases. If He does so, it must be for a very good reason, of that we may be sure. God does not act haphazardly; if, by His permissive will, some are destined to a life of complete invalidism, there is in this fact some tremendous purpose to be fulfilled.

WHAT THAT purpose is remains mostly hidden from us in this life. After all, we are on earth to be tested and tried. That means we must live with faith and trust in God, even though the courses of His providence remain shrouded in darkness. Why God permits one individual to be invalidated, while another remains healthy, what is the immediate effect of suffering on the sufferer's environment, these are questions which only eternity will fully answer.

There is, however, one fact of history which sheds clear light on the general purpose of all suffering. That fact is the crucifixion of Christ, with all its antecedent agonies. Christ could have saved the world without such a lavish outpouring of pain. If He permitted events to culminate in His bitter passion, it was to impress upon men the truth that suffering can be a means of redemption for the world, as well as the only truly unselfish way of proving one's love for God and God's will.

LET the shut-in, then, be firmly convinced of the fact that his life is *not* a useless one. There is, indeed, no more important job in this wide world than the one God has called upon him to perform: merely to be resigned, to offer up his pain for the sins of the world. In this way he fills up, in St. Paul's expressive phrase, "what is wanting in the sufferings of Christ."

Meanwhile let his consolation be that life is short, while eternity is long, and in heaven there will be no more suffering of any kind, but only joy and gladness for those who, in life, were faithful servants of God.

POINTED

PARAGRAPHS

Conditions for a Truce

The question is sometimes raised as to whether the Catholic Church could ever be brought to live on peaceful terms with Communism. The answer is dependent, of course, on whether Communism could ever be brought to change its essential philosophy of life. If it could, and if it did, and if it were then still called "communism", there would certainly be a basis for peace.

Pointing up this question, *Osservatore Romano*, the Vatican City daily, listed the only possible conditions on which the Church could enter a truce.

Communism would have to give up the idea that the Church was under the complete control of the State.

Those laws would have to be abrogated which for years have been directed against every divine and natural law. (Very important in this connection, we might interpose, is the basic tenet of Communism which outlaws the right of private property.)

Communism would have to restore to the faithful the freedom worthy of their position as Christians and as men.

Persecution by physical and moral violence exercised against the Church and its members would have to cease.

These are important factors to keep in mind, as the new Communist policy seems to be to spread sweetness and light throughout the world. As a test of their sincerity, one might ask what evidence can be advanced that they are beginning to fulfill the conditions listed above, which are reasonable to everyone of good will.

So far, it would seem, despite the surface smiles, there is little concrete evidence of a profound change of heart on the part of Russia's bosses.

The Church of Silence

With the continuing prosperity in the United States, resulting in a standard of living higher than any other nation in the world, it is very easy for us to forget that there is still a dark and foreboding cloud over a great part of the world. We are told, for example, that more than half of the people in the world go to bed hungry every night, because in their countries there is not enough food to go around, and they are too poor to buy whatever food is available. In almost half the world Christians and Catholics are undergoing a veritable Good Friday, undergoing a weary existence in prison or labor camp, suffering God knows what nameless tortures for their faith.

In 1951 Pope Pius XII coined a very expressive phrase to describe their plight; he referred to them as constituting the "Church of Silence." These victims of Communism cannot speak to the outside world, but must be silent in their sufferings. Their priests and bishops are silent: exiled or dead or locked up in prison, so that they are deprived of the external consolations of religion. It must seem to them at times as though God Himself is silent, allowing evil to triumph for a time.

To help the members of this Church of Silence in any way possible by giving food or clothing or other material aids is certainly laudable. But there is another way, often overlooked, in which they can be helped. They can be helped by sincere prayer and by acts of self-denial. That such acts can help others who are in need has always been part of Catholic teaching, and is based upon St. Paul's beautiful teaching on the Mystical Body of Christ, the members of which are all human creatures in God's grace.

Some appropriate acts of self-denial are suggested by *Fatima Findings*, and a few of them are listed here as examples:

To deny myself some food I particularly like — for those who are starved or given unpalatable food by their persecutors.

To deny myself a few minutes rest — for those who through continuous questionings and tortures are permitted little or no sleep.

To mortify myself in the use of radio, television and reading matter

— for those who are permitted little or no recreation, and are forced to listen to falsehood, blasphemy and irreligious propaganda.

To perform my daily tasks well and without grumbling — for those who are forced to labor as slaves for their persecutors.

To spend some extra time in silent prayer before Our Lord, abandoned in the tabernacle — for those who are made to believe that they have been deserted by all their relatives, friends and acquaintances.

Daily Worldmissionaires

In June, 1953, the program of the DAILY WORLDMISSIONAIRES was inaugurated in the Archdiocese of St. Louis.

The *Daily Worldmissionaires* are a group of Catholic laymen and lay-women who deem it a privilege to aid the Holy Father's Worldmissions spiritually and materially by daily prayer and daily sacrifice. Bishop Fulton J. Sheen, the national director of The Society for the Propagation of the Faith, is now planning to introduce their program into the other dioceses of the country.

The three essential conditions of membership in The Daily Worldmissionaires are:

1. Daily prayer for the missions;
2. Daily sacrifice for the missions;
3. Daily sacrifice-offering for the missions.

Each member recites three times daily the *Our Father*, the *Hail Mary* and "St. Francis Xavier pray for us" and "St. Theresa of the Child Jesus, pray for us."

Each member makes a genuine daily sacrifice of some luxury or convenience, such as a dessert, a smoke, a luxury gadget around the house, extra wearing apparel, or one or more *normal* daily comforts. This daily act of mortification is the heart of the program.

Thirdly, each Daily Worldmissionaire gives an alms of at least 25c each day to the missions. This alms must be a sacrifice-offering; that is, it must come from the personal sacrifice of some luxury or convenience and from no other source whatsoever. Mere gifts are not accepted.

At the present time about 800 men and women in the Archdiocese of St. Louis are members of The Daily Worldmissionaires and are living daily lives of prayer and sacrifice for the missions.

Bow Your Head

It is impossible not to notice that an old Catholic custom has lost much of its hold on many Catholics of our time. It is the reverent custom of bowing the head when the name of Jesus is spoken or heard. Preaching to quite large congregations, we have noticed only a few heads bowing when the holy name was mentioned in the sermon. Instructing high school students in one place, we had to search the room for the sight of anyone bowing when the saving name was spoken.

This is a small matter, it is true. Yet we are convinced that here is one opportunity not only for practicing reverence to the holy name but also for giving good example to our fel-

low-Catholics as well as to non-Catholics. The influence of this action of bowing the head slightly at mention of the name of Jesus can be tremendous on those who see it done.

Bowing the head at the name of Jesus is an act of reverence and love; it is a sign of adoration and worship; it is always a public testimonial of one's belief in the divinity of Christ.

Nowadays, when so many people are denying Christ or forgetting Him, when so many are looking for Christ and not finding Him, so little a thing as the bowing of the head at mention of His name on the part of believers in Him would help to bring the world back to Him.

But apart from this, the custom could be made at least a partial means of reparation for the widespread misuse and dishonoring of the holy name. This is something for the Holy Name Society to consider. It would be easy to take this up as a campaign, even locally in a parish, and not only instill into the members the determination not to misuse the name of Jesus, but help them all to honor it positively as well.

Let all who read this, at least, make it their own personal campaign.

A progressive person: One who wears last year's clothes, drives next year's model, lives on the loan sharks and hopes for the best.

•

A new broom sweeps clean, but the old one knows all the corners.

LIGUORIANA

Explanation of the Prayers of the Mass

6. *The Communion and Thanksgiving*

By St. Alphonsus
Selected and Edited by
John P. Schaefer, C.S.S.R.

IMEDIATELY after the *Pater noster* the priest recites the prayer, *Deliver us, O Lord*. By this he asks the Lord to grant to all the faithful continual peace during their present life. He asks this through the intercession of the Blessed Virgin, of the Apostles and of all the saints that the divine mercy might preserve all from sin and confusion.

The priest then says, *May the peace of the Lord be always with you*. He makes this request for all the faithful. The server, in their name, replies, *and with your spirit*. At the same time the priest makes three signs of the cross over the chalice with the particle of the Host which he holds in his hand. According to St. Thomas, this symbolizes the three days which Our Lord spent in the tomb.

He then drops the sacred particle into the chalice, saying these words: *May this mixture and consecration of the body and blood of Our Lord Jesus Christ be to us that receive it effective to eternal life*. Explaining these words Cardinal Bellarmin says that we do not ask here that the consecration take place, but that it be profitable for eternal life to those who are about to receive Jesus Christ in Holy Communion.

THIS mixture of the sacred species represents the union of the divinity with the humanity first effected in the womb of Mary at the Incarnation of the Word. It is renewed in the souls of the faithful when they receive Him in Communion.

Lamb of God, Who taketh away the sins of the world. Before Communion the Lamb of God, Jesus Christ, the Victim of the sacrifice, is invoked. This invocation is made three times to emphasize our need of grace, in order to be reconciled with God and to receive His peace.

Then follow the three prayers preceding Communion.

In the first prayer — *Lord Jesus Christ, Who said to Thy Apostles, I leave you peace* — the priest begs God to grant peace to the Church. He bases his request upon her faith. He begs that she be preserved in unity, free from the division produced by false doctrines, and from all that is contrary to the divine Will.

HT SOLEMN high Masses the Church here preserves the custom of imparting the kiss of peace. This reminds the faithful that their hearts should be united in charity. Before giving the kiss of peace, however, the priest first kisses the altar, to show that peace cannot be given unless it be first received from Jesus Christ, Who is represented by the altar.

In the second prayer, *Lord Jesus Christ, Son of the living God*, the priest asks Jesus Christ to deliver him from all evils, and to keep him always united with Him. This he asks by virtue of His adorable body and blood.

In the third prayer he begs that this Communion may not work to his condemnation, but may be effective for the salvation of his soul and body. The holy Eucharist protects the soul against temptations. It extinguishes the fire of concupiscence that burns in our bodies. And it is a powerful remedy against the death of the soul.

After these prayers, the priest says, *I will take the bread of heaven and call upon the name of the Lord*. That earthly food may profit us, we must eat it when we are hungry. So also,

in order that Holy Communion might produce fruit in us, we should receive it with great desire to possess Jesus Christ and to love Him ardently.

May the body (blood) of Our Lord Jesus Christ preserve my soul to life everlasting. While pronouncing these words the priest receives the body and blood of Jesus Christ. This prayer recalls to our mind that the precious body and blood are given to us as a pledge of eternal life, and as a *viaticum* to pass from this exile to our heavenly country.

What shall I render to Our Lord for all that He has rendered unto me? The priest says, *For all*, because he who receives Jesus Christ in Communion receives everything that one can desire. He says, *What shall I render*, because man is not capable of thanking God as he should. Jesus Christ alone can worthily thank the Eternal Father for the gifts which He has bestowed upon men. For this reason the priest adds: *I will take the chalice of salvation, and call upon the name of the Lord.* He asks the divine Redeemer to thank the Heavenly Father for himself and for all men.

AFTER receiving the precious Blood he renews his thanks to God: *Grant, O Lord that what we have taken with our mouth we may receive with a pure mind.* By this prayer the Church intends that we ask God that our hearts may also receive these precious gifts as an eternal remedy, that they may forever heal us of all infirmities.

Finally the priest says, *May Thy body, O Lord, which I have received and the blood which I have drunk, cleave to my bowels.* In this prayer, as well as in the concluding prayer, which is called the Post-Communion the priest begs to be preserved in this intimate union, that no stain may mar his soul, which has been nourished by so holy and so pure a sacrament. He bases his plea upon the merits of Jesus Christ in this mystery, and the intercession of the saint whose memory is celebrated.

Go, the Mass is ended, or, Let us bless the Lord. With these words the priest dismisses the people, as though he said, "The sacrifice is completed." By the mouth of the server, those who are present thank God: *Thanks be to God.*

THE priest then passes to the right side of the altar and recites the gospel of St. John: *In the beginning was the Word.* It was St. Pius V who commanded this gospel to be recited at the end of every Mass.

•

AS TO TV:

My hat I doff
To Mr. Koff
Who now and then
Can turn it off.

A smile I don
For Mr. Kahn
A brave man who
Won't turn it on.

LGM

September, 1956

WHAT TIME IS IT?

"What time is it, Lord?" Leon Bloy asks in *Pilgrim of the Absolute.*

Are we but days from Your sign in the heavens or will my great-great-great grandchildren still pick roses in their own yards here on earth, walk beaches in search of sea-shells, draw up nets of fish, climb Your unchanging mountains and go zooming across Your sky on sudden elusive pathways of flashing speed?

What time is it, Lord? For China? India? France? Germany? Brazil? Ireland? Mexico? Canada and our own United States of America? Have we yet time to harness the latest alphabetic bomb-power to something for humanity's good? Time to join happy forces in one true union for peace?

What time is it Lord? For me? Though a last hour will truly come to this earth, my own last hour here is far more certain to come in my lifetime! That musical chime from the mantel-clock, telling me it is ten o'clock and time for bed, will that be the last hour's notice served me?

What time is it, Lord? Today I have baked an applesauce cake, tatted rows on my granddaughter Susan's tablecloth, picked blackberries from the vines growing by the roadway just out of town so that I may bake a pie tomorrow. Will that crusty, nut and raisin-filled cake be the last baking my hands will ever assist at? Will the tablecloth go down the decades of its existence a few rows short of being finished? Will no one bake the pie I had planned, and this brief note of query be my last act?

What time is it, Lord?

Franciscan Message

BOOK REVIEWS

Thomas Tobin, C.S.S.R.

We recommend that books listed or reviewed in THE LIGUORIAN be purchased at your local bookstore. If you cannot obtain the book in that way, you may order the book from THE LIGUORIAN, Liguori, Missouri.

Andersonville

Mackinlay Kantor

For twenty-five years Mackinlay Kantor gathered material and prepared it for publication in the form of a novel. *Andersonville* is a modern classic that well deserves its front rank among the best sellers as well as its reception of the Pulitzer Prize for fiction.

Andersonville is the story of the most infamous prison of the South during the Civil War, of the fifty thousand prisoners who passed through its stockade, of the fourteen thousand men who left its gate for the burial ground outside, of the old men and young boys who manned the prison, of the ruthless man who commanded the stockade and who was the only man tried and executed for his crimes against the prisoners, and of the various men and women who lived around the prison. It is a powerful drama that catches the inner lives of many different Union soldiers kept as prisoners in the foul-smelling camp. The condition of these prisoners is unbelievable — herded together in an open stockade, with inadequate food and tainted water, with no shelters beyond the lean-tos and huts they could throw together, and a prey to some of the stronger ruffian prisoners as well as to the whims and cruelty of their captors. Some of the scenes are unforgettable. One, especially, is the record of the time that the Irish-born prisoners who robbed and killed their fellow-captives were tried and executed by a group of Vigilantes. Kantor describes their last moments and the struggle between them and a priest for their souls. As a sort of background theme for the conflict are woven in various phrases of the litany for the dying.

Andersonville is one of the species of extraordinary books that appear only occasionally in our literature. Frankness in speech and action restrict this book to the adult reader. The 760 pages of the historical novel will grip the readers attention to the many excellent cameo-perfect episodes.

(The World Publishing Co., \$5.00)

The Heart of Father Damien Vital Jourdain, SS. CC.
Translated by Francis Larkin, SS. CC.
and Charles Davenport

The story of the heroic apostle of the lepers on Molokai has always been a favorite one with readers and the most popular life has already gone to twenty-three editions. This present work is as popular in style as its predecessors but is more complete in its documentation. Several important documents were made available only in recent years and the new information has been incorporated in *The Heart of Father Damien* by his French Confrere, Father Vital Jourdain. Father Francis Larkin and Charles Davenport have translated, adapted, augmented and deleted the original work in the English version. Father Damien's letters from the archives of his order have been a principal source of new insights into the personal life of the saintly martyr of charity. *The Heart of Father Damien* should be an authoritative biography and a very popular one.

(Bruce, \$4.75)

In the Light of Christ Mother Mary Aloysi, S.N.D.

This book is from the pen of the well known author of spiritual books, Mother Mary Aloysi. Her concern is to lead souls from ordinary prayer to contemplation; her method is to furnish practical and inspirational reflections that will draw a soul closer to Christ. Written especially for religious who are called to unite the contemplation of Mary with the activity of Martha the reading of *In The Light of Christ* will serve to remind religious souls of their first obligation, their own sanctification.

(Pustet, \$4.50)

Moscow Was My Parish Rev. Georges Bissonnette, A.A.

This is a disappointing book. One would expect a much more interesting and detailed story from the priest who was chaplain of the American Embassy in Moscow. There is not too much about life in Moscow, but good glimpses of the life in the provinces which the author visited in several tours. Although I said that this is a disappointing book it is an easily readable book that will entertain and enlighten readers in many points of interest.

(McGraw-Hill, \$3.95)

Why Blame the Adolescent? Sr. Mary Michael, I.H.M.

From many years of experience with normal adolescents Sister Mary Michael has formulated some basic suggestions on how to understand and help the adolescent. The difficult terms of modern psychology are shown to describe things that are basically very simple. The first part of the book is especially for parents and explains the psychology of the adolescent and various approaches to come into close contact with him; the second section is primarily for teachers and describes psychological techniques and the requisite training for a teacher. Both teachers and parents will derive profit from this practical guide to the adolescent.

(McMullen Books, \$2.75)



The Gospel Priesthood

Hubert Van Zeller, O.S.B.

This book is a reprint of the articles that appeared in the Emmanuel in 1954 and 1955. Each of the chapters consists of short practical punches drawn from the Gospel and the liturgy. The author expresses his purpose very well: "The reflections contained in the pages which follow are designed to awaken dormant or deluded consciences. That is why they are written in the form of thrusts, of jabs from the short sword." The fame and ability of the author are more than sufficient guarantee that the purpose has been realized. A selection of chapter headings gives a good idea of the book: "The Identified Priesthood, The Mortified Priesthood, The Compassionate Priesthood, The Accessible Priesthood, and The Selfless Priesthood." A stimulating book to dip into from time to time.

(Sheed and Ward., \$2.50)



Star of the Sea

Mary Bernice Borland

Mary Bernice Borland was one of the thousands of Americans who went to Europe during the Marian Year and *Star of the Sea* is the written record of her trip. In a simple familiar style Miss Borland retraces her steps to serve as a memory for those who have gone and seen and also as a lure and guide to those who have never gone and seen.

(Dorrance and Co., \$2.50)

The Litany of the Sacred Heart Rev. A. Biskupek, S.V.D.

Although the cult of the Sacred Heart of Jesus had its origin in the early years of Christianity, Divine Providence reserved its full development for the time when the hearts of men were frozen by Jansenism. In the last book before his death, Father Biskupek explains this popular devotion. The first few pages retrace the history and reformulate the purposes of the devotion to the Sacred Heart; the bulk of the book explains the theological and devotional aspects of the phrases of the Litany of the Sacred Heart. This book will help increase knowledge and love of the Sacred Heart in the souls of its readers.

(Bruce, \$2.75.)

Christ and the Sailor

Peter F. Anson

Peter F. Anson has been called by the Cardinal Archbishop of Westminister "undoubtedly the greatest living authority on the sea apostolate past and present." He continues the study begun in *The Church and the Sailor* with the episodes of the New Testament that refer to the sea. *Christ and the Sailor* explains the close connection with the sea that is manifest in the life of Christ, the apostles and the early Church. A fine book for those "who go down to the sea in ships."

(Academy Library Guild, \$1.75.)

The Poet's Rosary

Anne Tansey (Editor)

A fine collection from contemporary poets of verses that sing their thoughts about the fifteen decades of the rosary.

(Grail, \$2.00.)

The Catholic Booklist, 1956

Sister Stella Maris, O.P. (Editor)

The latest edition of the annotated booklist published for the Catholic Library Association is a volume that is always welcome. Selected books of interest to Catholic readers, young and old, are grouped under twelve headings. A full index of titles and authors adds to the value of this volume. A worthwhile book for the librarian as well as for the reader who has time only for the best books.

(St. Catherine Junior College, \$75.)

LUCID INTERVALS

Soprano: "Don't you like my voice?"

Accompanist (sadly): "Madam, I have played on the white keys, and I have played on the black keys, — but you sing in the cracks."

Father: "What are you crying for, Billy?"

Billy: "I heard you telling Mr. Jackson you were going to get a new baby, and I suppose that means I am going to be traded in on it."

Patient: "Every time I have a cup of coffee, I get a stabbing pain in my eye. What shall I do?"

Doctor: "Take the spoon out of your cup."

All the girls tote little cases,
Designed for making up their faces;
I wish they had some other kind,
Designed for making up their mind.

"We've had slow men on this job," said the irritated office manager, "but you're the slowest yet. Aren't you quick at anything?"

"Yes, sir," the slow worker replied. "I get tired awful fast."

A notoriously nagging wife relented and bought her husband two neckties for his birthday. The husband finding them on his dresser donned one and made a grand entrance to breakfast.

"Well," snapped the lady when she saw him. "So you didn't like the other one, eh?"

Tommy, aged six, was having dinner with his uncle and aunt and had refused a second piece of strawberry shortcake.

"You seem to be suffering from loss of appetite," said his aunt.

"It ain't loss of appetite," replied Tommy. "What I'm suffering from is politeness."

Two battered human wrecks were sitting on a park bench. One remarked:

"I'm a man who never took advice from anyone."

"Shake, brother," said the other. "I'm a man who followed everybody's advice."

The neighbor youngsters were playing cowboys. Two youthful desperadoes swooped into the backyard Wild West town and brought imaginary steeds to a halt before the packing box serving as the *Last Chance Saloon*.

The older lad, cap pistols swinging low, swaggered up, pounded on the bar and growled from the corner of his mouth:

"I'll have rye."

The other desperado, much younger, not to be outdone, piped out from under an oversized hat:

"And I'll have whole wheat."

After giving him a complete examination the doctor eyed his tall and very thin patient.

"Well, Doc," said the tall-thin one, "how do I stand?"

"Son," replied the Doctor, "I don't know. I think it's a miracle."

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

I. Suitable for general reading:

St. Ignatius and the Jesuits—*Maynard*
The Changing Universe—*Pfeiffer*
Eisenhower the President—*Pusey*
Soldier: Memoirs of Matthew Ridgway
—*Ridgway & Martin*
The American Presidency—*Rossiter*
The Eisenhower Years—*Rovere*
The Road to Glory—*Teihet*
They Saw His Glory—*Ward*
Still Digging—*Wheeler*
Harry of Monmouth—*Maughan*
The Ninth Hour—*Benson*
Butler's Lives of the Saints—*Butler*
Never a Dull Moment—*Cassini*
Wake Up the Echoes—*Cooke*
The Sea Fox—*Corbett & Zora*
Passionate Search—*Crompton*
The Second Man—*Grierson*
Hammond's May Library—*Hammond*
Gently By the Shore—*Hunter*
Stalin's Great Secret—*Levine*
Your England—*Lockhart*
Faceless Adversary—*Lockridge*
The Diaries of Theodor Herzl—
Lowenthal
Mr. Lincoln's Admirals—*Macartney*
Song of America—*Mardikian*
The Meaning of Bandung—*Romulo*
The Crimson in the Purple—*Roth*
The Cautious Overshoes—*Scherf*
Soviet Imperialism—*Tokaev*
Souvenir—*Truman & Cousins*
Argentine Upheaval—*Whitaker*

II. Suitable only for adults:

A. Because of advanced style and contents:
The Fallen Angel and Others—*Polk*
Time Was—*Selby*
Fads and Foibles in Modern Sociology
—*Sorokin*
Sickles the Incredible—*Swanberg*
The Rogue of Publishers' Row—*Uhlau*
The Last Hurrah—*O'Connor*

Auntie Mame—*Dennis*
Man in the Gray Flannel Suit—*Wilson*
The Truman Scandals—*Abels*
In Search of Heresy—*Aldridge*
I Am Fifteen and I Don't Want to Die
—*Arnothy*
The Age of Enlightenment—*Berlin*
When God Slept—*Bourne*
Give 'Em Hell Harry—*Dayton*
Russian Journey—*Douglas*
The King's Messenger—*Edwards*
The Age of Reason—*Hampshire*
A Single Pebble—*Hersey*
The Hill of the Rooster—*Holden*
Naught of Your Comfort—*Huddleston*
The Burning Jewel—*Kay*
The Truth About Flying Saucers—
—*Michel*
The Atlantic Battle Won—*Morison*
The Stories of Liam O'Flaherty—
—*O'Flaherty*
Varvara—*Parry*
Bright Tapestry—*Pearson*
The Unquiet Spirit—*Steen*

B. Because of immoral incidents which do not, however invalidate the book as a whole:

Napoleon I—*Guerard*
Way of a Buccaneer—*Steward*
Imperial Woman—*Buck*
Lucy Crown—*Shaw*
Andersonville—*Kantor*
The Quiet American—*Greene*

III. Permissible for the discriminating adult:

Ten North Frederick—*O'Hara*
The Cross of Iron—*Heinrich*

IV. Not recommended to any reader:

Rogues' March—*Obolensky*
A House in Peking—*Payne*
Comfort Me With Apples—*De Vries*

Special Offer

PAMPHLETS FOR YOUR NON-CATHOLIC FRIENDS

\$1.00

Answers to Favorite Questions of non-Catholics
How to Get Acquainted with the Catholic Church
Don't Be Afraid of the Catholic Church
Is It Difficult to Become a Catholic?
How to Get Acquainted with God
Why Catholics Believe in the Holy Eucharist
Must You Be a Catholic?
Why It Pays to Be a Catholic
Jews and You
Queen of the Jews

— CASH MUST BE SENT WITH ORDER —

We Pay Postage

LIGUORIAN PAMPHLETS

Liguori, Missouri

Name _____

Address _____

City _____ **Zone** _____ **State** _____

